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The Priest

Edited By Priests For Priests

June, 1959

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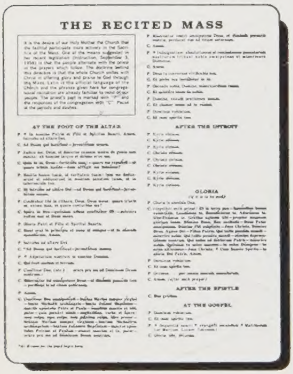
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A Revision of the Missal?

THERE was one item on the program of last summer's Liturgical Week in Cincinnati that did not receive due comment in the press. It was the possibility, discussed by Father Gerard Ellard, S.J., that the Holy See may introduce a three or four-year cycle of epistles and gospels for the Mass. Father Ellard said that Rome has asked the scholars to give this subject further exploration.

Father Ellard also presented to the Conference a table of such alternative readings for different years, worked out by German scholars.

The matter was first raised during the 1951 Maria Laach liturgical conference. That conference submitted the following recommendations to Rome:

That the lessons be revised in such a way as to distinguish: (a) a series of reading for Sundays; (b) a series to be used for the greater solemnities and the feasts of the saints; (c) a series for ferial days; (d) three or four series of readings for the Sundays after Epiphany and Pentecost, to be spread over three or four years repeated in cycle.

At Cincinnati Father Ellard pointed out that "there are 260

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pericopes from the Gospels, which, without duplication, could with great profit be used for public reading; some 280 selections from the Epistles, the Acts, and the Apocalypse."

He continued: "Not just for erudition's sake is the scriptural store about the Word of God: liturgists are showing themselves eager to draw it off in a hundred outlets throughout the Church year. That is why some are asking Rome to adopt a three or even four-year sequence of readings."

He quoted Father Godfrey Diekmann as saying that "The Scriptures are not primarily for private meditation and edification, but are committed to the Church to accomplish her task of teaching the truths of salvation to the people of God."

Referring back to the 16th century, Father Ellard said: "The Roman liturgy carried until late medieval times traces of supplementary readings that could be used when the Sunday Mass was repeated during the week. The Council of Trent," he went on quoting Jungmann, "heard the plea for an expansion of the system of readings, and the suggestion was made that for each week unused Pauline and Gospel passages be selected for ferial Masses to be inserted in the formulary of the preceding Sunday, but the matter was not voted upon."

Information, Please!

WE have been corresponding with a subscriber about a subject of peculiar interest in 1959

THE PRIEST JUNE, 1959 VOL. 15, NO. 6

"Take heed to thyself and to thy teaching: be earnest in them. For in so doing, thou wilt save both thyself and those who hear thee."
First Epistle of St. Paul to Timothy (iv. 16)

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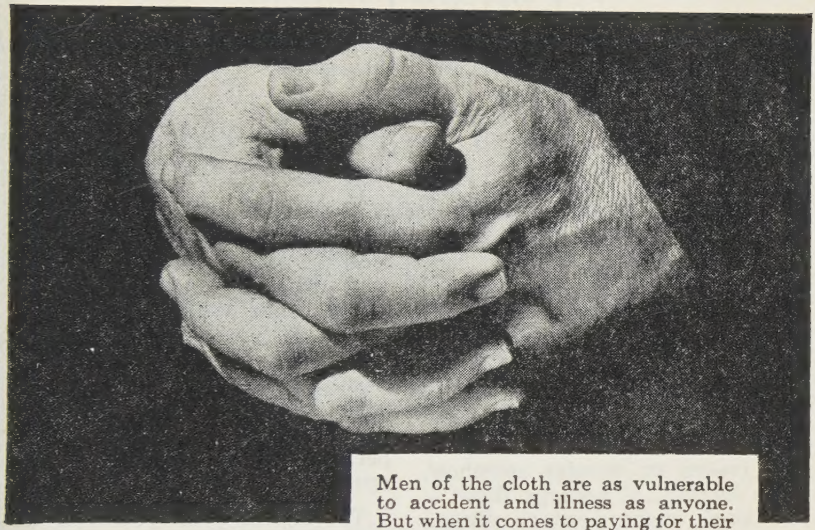

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Where can you get a hairshirt? In reply to his first letter, we offered the suggestion, for whatever it is worth, that anyone who is so penitential-minded could probably devise a satisfactory shirt for himself or herself. We certainly had not the faintest idea about what company could supply such an item.

Believe us, this is strictly on the level. Our correspondent now wants us to broadcast a general plea for information—which we hereby do. We have his name and will forward the information to him in confidence.

It makes us wonder somehow, quite humbly, if perhaps there is not much more penance abroad than one might be aware of. Can you contemplate a Theobald in the Twentieth Century? What with the atom bomb and the hydrogen bomb, why not?

Some Notes on Controversy

THIS writer was reared by an Irish Catholic mother, as were most of our Bishops and a great many priests. Hence, although we are not qualified to discuss the religious climate of other homes, we feel safe in generalizing on Irish-American attitudes. A first principle in our home was never to criticize the Church or her personnel. We were to "rally round your priests blind-folded."

The logical development of this attitude eventuated in the seminary when the faculty advised us "consentire cum Ecclesia."

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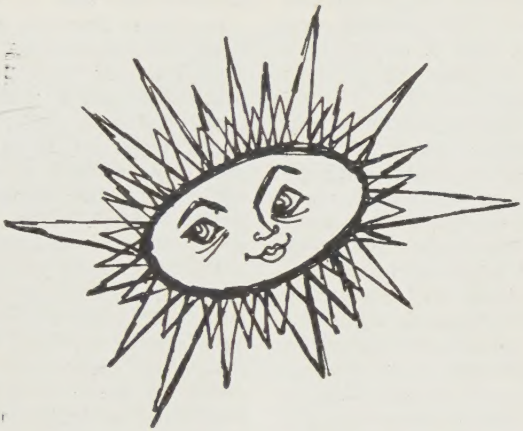

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It seemed only natural. We Catholics get so many knocks from the POAU, the Baptists, and the Smart Set that it would have seemed folly to join the pack in going after our own.

Hence we learned, when we did not agree with a point of view or the actions of Church administrators, to keep our mouth shut. "If you can't do good, then don't do harm!" We knew that they had a special grace of office and we assumed that they had more complete information. Besides, any attack on Church authority could only diminish our own authority. We are fathers to our people and it is unseemly for parents to bicker between themselves. In every such case, both parents lose out.

Is there then to be no criticism, no discussion at all of churchmen or their policies? This particular editor would say that such criticism is possible and might even be helpful before a carefully selected readership, but not before the general Catholic public, much less before the whole country at large.

Further, such discussion would avoid personalities and would discuss the broader issues, preferably after a lapse of enough time that no immediate application could be made to any particular individual or institution. Here the Catholic editor has the difficult

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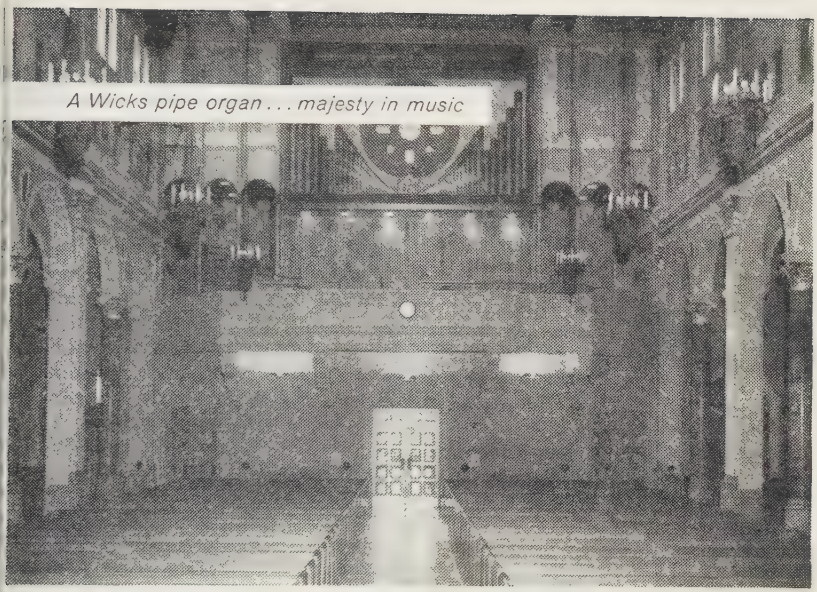

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task of deliberating removing any "news hook" from his story *propter bonum Ecclesiae.*

The great danger of a negative approach is that it may foster a critical attitude among the people. Let an editor pillory a Cardinal of the Holy Roman Church by name, for instance; let him ridicule the Sacred Congregation of the Affairs of Religious in a diocesan newspaper or a magazine meant for general circulation among the laity, and the people will be tempted to transfer such an attitude to matters concerning the urgent matter of their own eternal salvation.

"So the Church is wrong here, and here, and here, according to our Catholic paper. Therefore, why should I let any priest tell me how many babies my wife must have? *Falsus in uno, falsus in omnibus . . .*"

Every confessor will recognize that fuzzy type of reasoning.

It is not at all a matter of wooden conformity, as one local editor has peevishly opined. It is rather a matter of good judgment and a wholesome fear of scandalizing God's little ones.

Notes & Jottings

WE read last week that a plastic church steeple, permanently colored and decay-proof, has been installed on an Episcopalian church up in Massachusetts. Although it is 27 feet high, it weighs only 600 pounds, costs only about two-thirds the price of a regular steeple, and of course will require no painting and practically no maintenance.

But what interested us most about the item was the oddity

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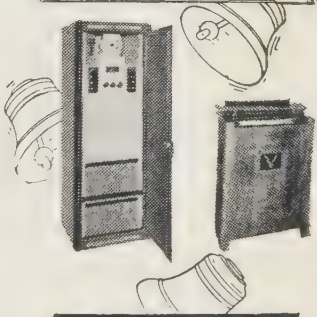

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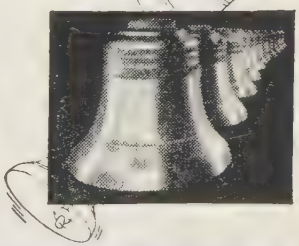

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of a steeple still being set on top of a church midway through this twentieth century.

* * *

Father Antony Leifeld of St. Michael's Church, Morgan, Minn., needs reference works and especially a set of the Catholic Encyclopedia for the parish library he is establishing. We would suggest that he keep an eye out for priestly deaths in his vicinity, and then negotiate with the executors. Also, one or another of our readers might be able to help.

* * *

We are in touch with a lady who has the pious hobby of outfitting statues of the Infant of Prague. Her rate is $10 for an 8"-statue, $15 for a 12", $30 for a 17", and $125 for a 21" statue. She naturally prefers to make them up for veneration somewhere by a congregation. Inquiries should be directed to this magazine. We believe the price includes the statue itself.

* * *

Douglas Woodruff tells the story of a foreign journalist who got drunk in Moscow and went out and shouted in the Red Square that Khrushchev was a fool. He was seized and sentenced to 22 years in prison. His own government and many other people protested that the sentence was far too severe for the offence.

"We agree," answered the Soviet authorities. "It looks severe. But really only two years were awarded for insulting behavior.

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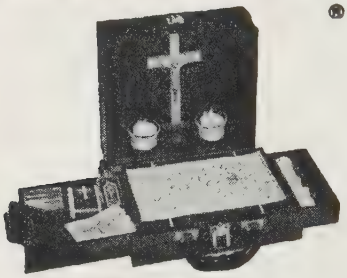

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The other 20 years were for revealing State secrets."

* * *

According to a Methodist bishop in Texas, preachers' whining voices, inflated vocabularies, and a number of other "pulpit sins" are responsible for people falling asleep in church.

Bishop William C. Martin of the Dallas-Fort Worth area said that people do not stop listening to a preacher deliberately or spitefully. "After all," he said, "they bother coming to church because they want to hear. They stop when something raises a barrier between them and the minister."

He also criticized certain "meaningless mannerisms"—rubbing the ears, waving the arms, and picking at one's clothes.

"The man who puts tears in his voice when there is no need for weeping," he added, "is recognized for his insincerity and cuts himself off from his congregation. Conversely, many ministers have become afraid of showing their emotions, which is equally ineffective."

Priests Must Encourage Participation

THE Holy Father said recently that we priests have the duty to make the faithful participate in the Mass and other ceremonies of the altar. He told a group of Latin American seminarians that in recent times the Church has seen many new ideas advanced in the field of the liturgy. The Church does not disapprove of them in principle, but watches over them prudently and approves many.

Continued on page 528

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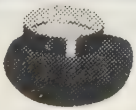

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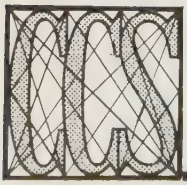

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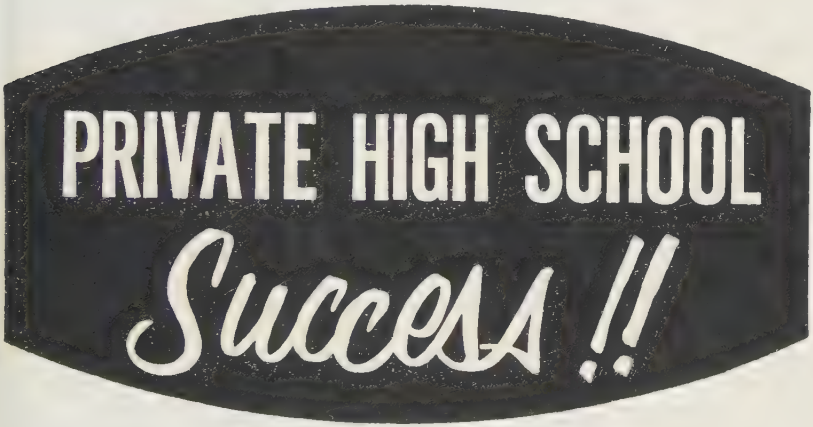

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STATEMENT BY THE HOLY OFFICE

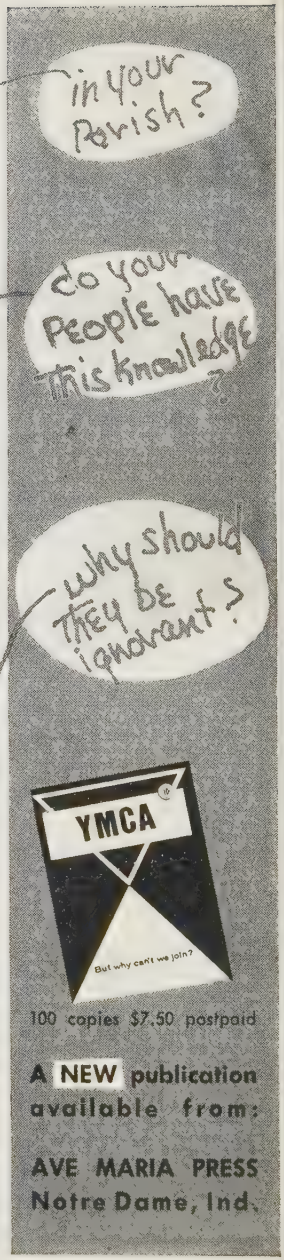
The Holy Office calls the attention of Ordinaries of places to the fact that certain associations of non-Catholics are doing great harm, especially to Catholic youth, by drawing them away from the Faith under the pretext of affording them opportunities for physical culture and education.

The inexperienced can easily be deceived by the fact that these associations have the financial and moral support of very respectable citizens, and do very effective work in the various fields of beneficence. Their real nature, however, is no longer doubtful, as it has been openly declared in the magazines which are their organs. Their aim is, they say, to cultivate the characters and improve the morals of youth. This culture, which is their religion, they define as "perfect freedom of thought, disassociated from the control of any religious creed."

It is especially young students of both sexes who are endangered. These are first shaken in their traditional faith, then led to hesitate between various opinions, next brought to universal doubt, and finally induced to acquiesce in a vague sort of general religion which is certainly far other than that taught by Our Lord Jesus Christ. The greatest injury occurs in the case of those whose home training in religion has been wanting through negligence or ignorance.

Among these associations it will suffice to name one which is, as it were, the parent of many others, one which is very far-reaching . . . and backed by immense resources; namely, the Young Men's Christian Association, or the YMCA; an association which, on the one hand, enjoys the support of many non-Catholics in good faith, who believe that it is helpful to all and certainly harmful to none, and on the other hand, is favored by certain easy-going Catholics who are ignorant of its true nature. It boasts indeed a sincere love for youth, as though it had nothing more at heart than their bodily and mental welfare; but at the same time it attacks their faith under the pretense of purifying it and of giving them a better knowledge of the true way of life "above all churches and apart from any religious creed. . . ."

11-5-20



THE PRIEST

THE PRIEST JUNE, 1959 VOL. 15, NO. 6

Editorial Comment

To Lead or Be Led?

WHEN way back in 1930 the Lambeth Conference first began to let down the bars on birth control, it could hardly have foreseen the intolerable burden it would in 1959 lay upon the consciences of faithful members of the Anglican Church. But, as St. Thomas has written: parvus error in principio maximus in fine. When one tampers with principles one must expect any sort of sudden or startling conclusion, or no conclusion whatsoever—which is another way of describing the perplexity into which many a devout Christian of Anglican persuasion finds himself today.

In 1958 the Lambeth Conference resolved "that the responsibility for deciding upon the number and frequency of children has been laid by God upon the consciences of parents everywhere: that this planning, in such ways as are mutually acceptable to husband and wife in Christian conscience, is a right and important factor in Christian family life and should be the result of positive choice before God. Such responsible parenthood, built on obedience to all the duties of marriage, requires a wise stewardship of the resources and abilities of the family as well as a thoughtful consideration of the varying population needs and problems of society and the claims of future generations."

But what can this possibly mean? Anything or nothing. Surely some commentary must be forthcoming on such vague language if Lambeth is to offer guidance to the people who inevitably look to it for indications of basic attitudes. One can turn here only to the Report of the Committee of the Family in Contemporary Life, even though one recognizes with the delegates to Lambeth that "the Conference as a whole is responsible only for the formal Resolutions" and not for special reports. *The Family in Contemporary So-*

ciety at least attempts to come to grips with the Resolution itself. Prepared by a group convened in advance of the Conference and at the request of the Archbishop of Canterbury, it has an authoritative quality which can hardly be denied unless the famous church of compromise wishes to become a debating society and a discussion group of a unique sort.

At least this Committee has some definite ideas (for so much one can be thankful) and sets them down clearly. Whatever confusions arise come not from this basic exposition of ideas but from some attempts to make them applicable to cases and to make them Christian in any traditional sense of the term. What is implied is, alas, a complete individualism which renders the church quite unnecessary. In a word, the Anglican leaders have unwittingly fallen into that very error which Pope Pius XII warned Catholics against in 1952 and which the Holy Office condemned in 1956 —"situation ethics," so-called.

The Individual Conscience

Said Pope Pius XII in a radio message concerned with the right formation of conscience in our youth and regarding traditional morality which faced new challenges within the Catholic fold: "The first step, or, to put it better, the first blow, against the structure of Christian moral standards would be, as some claim, to extricate oneself from narrow and oppressive surveillance on the part of the authority of the Church." Such thinking would aim at bringing the moral law back to its "original form," freeing it from "sophistical subtleties of casuistry" and leaving it to "the intelligence and determination of each individual conscience."

The Holy Office, on February 2, 1956, faithfully mirroring the mind of the Pope, describes the same tendency thus: "The authors who follow this system claim that the decisive and ultimate norm of morality is no objective right order determined by natural law and from this source known with certitude, but some inward judgment and light of the individual mind by which in a concrete situation that mind knows what to do. The ultimate practical decision in this view is not, as objective ethics has traditionally taught, an application of law to case when circumstances have been prudently noted and weighed, but that same inward enlightenment and judgment." One might mark the following passage which gives the flavor of the so-called "New Morality": "This judgment, at least oftentimes, is not at all measured by any objective norm outside man and independently of his objective opinions; it is not to be measured thus, nor is it so measurable. It is fully self-sufficient."

The Committee went about all this in its own way. First, it denied in effect the Natural Law, thinking of the ages which denominate some things good, others evil, and still others specifically indifferent. (We quote from *The Irish Theological Quarterly* of January 1959.) "It is pertinent, therefore," remarks the Committee, "to ask whether 'natural' coitus (in the traditional moral theological sense) is not simply an arbitrary a priori concept to which there is no correspondence in reality." The answer given to the question raised is quite direct: "Any attempt to define abstractly the empirical factors which guarantee that coitus is 'natural' must be regarded as misconceived and doomed to failure, for by its very 'nature' coitus as 'given,' that man, by is not an act of such a kind that it can be so defined . . . It is arguable that it is fully consistent with the nature of human coitus as 'given' that man, by the responsible exercise of his freedom, should modify certain of its 'mechanical' details in order to enrich its relational potentialities."

The Personal Reaction

Hence, if this act, or any act, be morally ambiguous one must turn, perforce, to the agent. Man stands "above nature" somehow. Here is the whole passage: "Likewise it is evident that certain benefits are annexed to coitus, but it is impossible to define the precise empirical conditions which must be fulfilled in order to secure such benefits. Again, all that can be said is that the 'relational' blessings conveyed by the act depend upon the quality of the personal relationship of the pair in question who will receive from their intercourse proportionately to what they bring to it.

"The fact that man in his freedom stands above nature, and is therefore at liberty to interpret sex in terms of personality and relation and to use it for the achievement of personal and relational ends, leads to the conclusion that contraception is morally right in certain circumstances. Thus man may legitimately extend the range of non-generative coitus as it exists in nature, by the use of contraceptive devices, but only so long as this is done in obedience to relational or social needs."

Thus good and evil come ultimately from the intention and not as classical morality has taught from the object. Ontological status may thus be separated from moral status, to use the language employed here: "In spite of the manifest divergences, there is a meeting point of practical importance in the judgment that a conscientious decision to use contraceptives would in certain circumstances be justified. Others would say that, although circumstances cannot alter the ontological status of coitus with contracep-

tives, they can and do alter its moral status; that the modified act, though ontologically different from coitus during natural infertility, may on occasion be morally equivalent, being the best symbol of love and union that is eligible in the circumstances."

But where does this leave the individual conscience? Surely in a quandary. Hardly a statement appears which is made without some qualification that tends to rob it of its clarity and force. Concerning abortion, the Report states: "In the strongest terms, Christians reject the practice of induced abortion, or infanticide which involves the killing of a life already conceived . . . save at the dictate of strict and undeniable medical necessity. The plight of families or, indeed, of governments trapped in hopeless poverty and over-population, may well help us to understand why they think abortion more merciful than the slow starvation which looms ahead. Still, the sacredness of life is, in Christian eyes, an absolute which should not be violated."

Sterilization, too, remarks Father C. B. Daly, "is pretty probably nearly always evil, except in cases where it is all right; and, in any case, is proper only after earnest prayer." In evidence he cites the following passage: "All agreed that any government policy of compulsory sterilization as a means of population control is unacceptable to the Christian conscience, at least in our present state of knowledge and understanding; some indeed feel that such a policy could never be justified. Voluntary sterilization, either as a government policy or only as an individual choice, raises many grave questions. It is urged, in some quarters, that sterilization of husband and wife, after the procreation of a proper number of children, seems to be little more than a particularly safe and easy method of family planning . . . Some members felt that in the present state of our knowledge, we ought not to attempt to judge finally for the future. The choice of sterilization is a grave one, to be made only in deepest and most conscientious thought, with full agreement between the spouses . . . Before any such decision is reached, the most prayerful and serious consideration should be given, before God, and with the best counsel from pastor and physician which can be gained."

Added Hazards

We feel that it is almost with an acute sense of embarrassment that the Committee writes that "The discussion of these specific questions has illustrated the complexity of the choices husbands and wives are daily called upon to make. They have a duty to bear children; they owe an equal duty to each other, of tender and

completing love; and these two duties interpenetrate and lighten each other. Neither one should master the other, for then marriage is distorted and untrue. To keep them both in true balance is never easy, and the use of effective contraceptives, with its persistent invitation to sensuality and selfishness, is an added hazard." Hence, the repeated insistence laid upon "thoughtful and prayerful Christian decision." There is indeed absolutely no question on our part of the good will of the Conference.

In fact, it was a minority group within the delegation that raised one unanswerable problem: "Once submission to the 'given' pattern is abandoned, all kinds of variations on the sexual theme which heighten satisfaction can appear to be enrichments of the sexual life." These people see that contraception could mean that "man may, without knowing or intending it, be stepping over the boundary between the world of Christian marriage and what one may call the world of Aphrodite—the world of sterile eroticism."

The precise problem is that the line can never be drawn between right and wrong on these terms. This is a law of self-exception which dissolves all obligation. On April 18, 1952, the Holy Father pointed this out explicitly in another address: "A seriously formed conscience might decide that because of a sincere mutual inclination physical and sensual intimacies are in order and these, although allowed only between married persons, would become permitted manifestations of this inclination." Even if the autonomous conscience were to decide that "the abandonment of the Catholic Church and the joining of another faith brings it closer to God, this step would be 'justified' even though usually it would be considered as falling away." What the Holy Father well called "the open conscience of today" always holds as a first principle the supremacy of personal choice and idiosyncracy.

We are reminded of what *The Daily Express* of London said back in 1930 when all this sad business began: "The Church that has failed to fire the souls of men with a passionate faith cannot hope to control the conduct of men by debated measures conceived in fear and born in compromise. The leaders of the Church, like the leaders of politics, are following instead of leading." *The Evening Standard* turned the whole thing into a joke: "Speaking generally," it said, "the Bishops have followed the example of the Scottish minister who, interpreting a knotty text, said, 'Here, my freens, is a deeficulty! And what must we do wi' that deeficulty? We must look it straight in the face—and pass on.' "—G.J.G.

A Hard Look at the Parish Mission

APRIL OURSLER ARMSTRONG

'About as modern as a powdered wig'

I DO not like parish Missions.

They are not only a waste of time, but a danger to the spiritual life, a blot on the integrity of the Church — and a pain in the neck.

The original idea of the parish Mission is magnificent. We do need a spiritual overhaul at least once a year, and many of us find it nearly impossible to go away on retreats. And I believe it when I'm told that each year souls return to the sacraments as a direct result of the parish Mission. The rescue of even one soul is a sublime triumph. But there must be a more efficient way to reclaim a lost sheep without making the ninety-nine others in the fold suffer.

Most of us ordinary folk have a real hunger for spiritual food. Most of us keep hoping and praying that the *next* Mission will be a time of renewal for us. We come to it, daring against all experience to believe that this year we will find the treasure we seek. And we get instead a handful of corn.

Many Missions now last a full week. They are long, repetitive and outdated — larded with hollow jokes and a condescending facade of jovial comradery. It takes genuine sacrifice of time and effort to attend a Mission. It takes also the kind of faith that expects reward only in heaven.

A Mission should be a spiritual adventure. For most of the people I have talked with, it is a test of hope, a sign of obedience, and of a desire to avoid giving scandal by staying home. For others it provides a smug sense of duty-done, plus a socially acceptable escape from dinner dishes and routine — an event akin to a roof-raising party or a quilting bee in the olden days. In neither case is the result what the Church had in mind when her saints formulated the idea of Missions some 200 years ago.

Come sit in a pew on Mission night. There, with the Blessed Sacrament exposed on the altar, even actually during Benediction, announcements blare from the pulpit. The sale of junk is encouraged. Religious articles are blessed wholesale in tones of masterful boredom. And we are reminded over and over that attending this production is an invaluable privilege,

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A writer and a convert like her father, the late Fulton Oursler, Mrs. Armstrong lives in Connecticut.

bringing blessings on the whole parish.

We are urged to exert social pressure to double the attendance — not to keep Father waiting till the end of the week for confession because hah-hah! his temper grows shorter then — and to be sure and tell our friends what wonderful jolly fellows these new Missioners are. If you don't like one, you'll certainly like his companion.

'Louder!'

While the poor patient Lord reigns on the altar, we're exhorted to sing louder, pray louder, and not be shy. All the quiet and devotion of a sagging political rally pervades the church.

As a convert I cannot pose as an expert. I've been to only nine Missions. I admit the Church is older and wiser than I, and for me she's the boss — the living visible Body of Christ guided by the Holy Spirit.

But she is also my adopted mother. And being tenderly indulgent as all mothers, she lets her children complain and question at the risk of making fools of themselves. She drapes no mantle of pseudo-infallibility over her customs. A few years ago anyone criticizing church music would have seemed crude and peevish. Today *Mother Dearest, Mother Fairest* gasps in its death-throes.

So. I do not like parish Missions. And I'll tell you why.

First the parish Mission makes our Church seem stereotyped and utterly negative in outlook.

Missioners are earnest, well-meaning and holy priests. But for some reason they have come to sound like the patent medicine salesmen of the last century. They carry a set of bottled sermons guaranteed to cure whatever ails your parish, be it a case of pernicious adultery or the slow suffocation of hypocrisy. They've dispensed the same sermons so often that their voices echo like grandma's gramophone records. They no longer think about what they're saying. As a result, neither do the people they yell at.

They yell mostly about hell.

I believe in hell, and I know that at times only a fine healthy fear of it can keep us from sin. Certainly it is wise to concentrate on the awful reality of hell at least once a year.

But a man yelling about hell does not particularly scare or enlighten me. He makes me nervous for fear I'll give scandal by giggling. These days we do not usually yell at each other about anything serious. When something is truly important we talk most quietly.

It is a challenge to make hell real to listeners. But even the dullest of us, mired in materialism, know what nightmares are. Fear, unnamed and unconfronted, stirs its coils not far under the surface of housewife, fac-

tory hand, and commuter. Guilt is vivid. So is fear. A gentle touch can uncover it.

'Bombast'

Instead, we get a bombast. We are impressed, physically, by lung power. The impression fades as quickly as the devil himself hopes it will. We need today a Hitchcock touch, not a second-rate Dracula effect — a canny knowledge of human nature, not a wide-screen tale of blood and thunder.

Our Lord did not run a sideshow. He spoke often and graphically about hell — not in hollow hollers but in parables men could remember, of the burning of weeds, of people locked out in the darkness. He spoke realistically, and quietly.

And He never spoke of hell without speaking of heaven.

He made heaven the supreme reality — so you could almost feel the echoes of perfect joy. He made heaven infinitely desirable — and attainable. He was quite positive about heaven. And hell was simply the loss of your birthright in baptism, the only real tragedy.

The trouble is, it's traditional to talk about hell during a Mission. And it's more difficult to talk about heaven, so practically no one does.

Instead, we are treated to gruesome tales of death. And, incidentally, I've felt personally the impact of hearing a cavern-eyed Missioner describe macabre funerals only a few months after a death in my own family. I've heard him dwell ghoulishly on worms and grave-rot. That is thoughtless cruelty to the recently bereaved. And I don't believe it is justified by any fear of death it may implant in sinners.

Almost never have I heard a Mission stress the Christian truth that death is the enviable birthday of a soul into heaven.

Our Missioners wear cloaks of doom and gloom. And they unwittingly misrepresent our faith so violently that I personally would never bring a non-Catholic to hear them. I also think converts should be protected against Missions for at least three years.

The Positive Approach

Catholicism is the faith built on Christ's own joy, on the living rock of love. It has walls of discipline. It faces evil open-eyed and armed. But it is above all the religion that teaches that the life of grace here is the beginning of the life of glory in heaven.

Yet our Missioners make discipline and the presence of evil the towering realities. They sound like good Calvinists, tainted with Jansenism, and trained in the shadow of Billy Sunday. They do not appear to belong to the same household as either Big or Little Teresa, let alone Peter and Paul.

They seem certainly to believe that the people in the pews are all going to hell.

Now naturally a priest hearing confessions year after weary year has an expert awareness of the prevalence of certain sins. I can't pretend to have a knowing finger on the nationwide pulse of sin's epidemics. Perhaps it is true that even the nicest parishes are rotten to the core. But as a layman, reasonably well acquainted with the folk who actually attend the Mission evenings, I believe that most Missioners are talking to the people who are *not* there.

I'm willing to accept the experts when they say that the evil of birth control does today damn more souls of the men and women I know than I, in my naivete, dream. Still, I can't help seeing the families in this parish who have more children than I—7, 10, even 12, to my 6—and wondering if Father's in the right hall tonight.

Sure, we need blistering reminders that, no matter what slick writers and sociologists say, birth control is a sin. Who knows when our personal testing and temptation will strike? We need spiritual vaccination against every sin.

But of all sins mentioned in the average Mission, birth control gets the biggest play — about 10 to 1 against other mortal sins, with adultery and heavy petting running close seconds.

The Wrong Audience

And that emphasis is wrong. The ones who most need strengthening against those sins just aren't in the audience. And we who are there are likely to end up feeling self-righteous and pharasaically pleased with ourselves. We're also likely to fall into the sin of rash judgment. After all, if Father keeps ranting long enough, one can't help feeling he must know what he's talking about, right here in this parish. . . .

I suppose, gauging by statistics, that there must be a few cases of homosexuality, murder, and embezzlement in every parish. The missioner does not stress these sins. He has no reason to. They are, fortunately, rather rare. But I suggest also that the average parish is not Peyton Place, and that the Missioner may foster too lurid a picture in his attack on carnality. I know for a fact that to some a Mission is an education in the less attractive aspects of life, food for thought and gossip for the next months.

Those who make the Mission are usually the old reliables, the workhorses of parish activity, not apt to damn their souls this month. Most of us are not caught in the deadly fever of mortal sin. We suffer instead from the slow low-grade infection of venial sin. We are neither cold nor hot. God would vomit us out of His mouth. The Missioner takes us for granted.

Missions as a whole seem quite unhopeful about general sanctity. They picture the

Church as a court of last resort for a group of slobs, instead of the nursery of saints Christ meant it to be.

If, periodically, Holy Mother Church wants to gather her children in for a family conference, she cannot want to spend her whole time bawling them out. She must want to prepare us for the future, and spur us to more intense effort in the present. She lives a vibrant, world-wide, heaven-high life. And she needs to share it with all of us, to form us as lay apostles, to show us the giant responsibility God gives His priestly people.

As a rule, few Missioners speak of the way to holiness. We hear scathing attacks on people who do not pray, but few words to encourage us to new heights. We do not hear about the Holy Spirit and His gifts, or how we can claim them in greater degree. We do need a refresher course in our faith. But what we get sounds more like a catechism class for peculiarly retarded candidates. I've heard the clergy say patiently that most people are not blessed with great brains. But the people to whom St. Paul wrote were brand-new, unschooled converts, woefully confused. And he did not talk to them as if they were morons. Are we really much more stupid than the average people of Corinth?

Seven out of 10 Catholics I know haven't a glimmer of what the Mystical Body or the Life of Grace means in their personal lives. And it's not their fault. It's due to the rigid catechism girdle that's been laced over their minds. The fire of the Spirit smothers when it is carried in stock phrases.

I'm no devotee of "positive thinking." But these Missions come at us full tilt with negative thinking. Avoid hell! And never a word of reaching union with God.

I have a sneaking suspicion that we in the pews are not alone in our discomfiture over the Missions. And it seems time that instead of complaining privately over our coffee cups we spoke out loud. The Missioners are intelligent, competent, holy men. So are the pastors who are bound by law to arrange for them to come. So, too, are we who squirm. And it will take all of us to change the picture.

It's not the fault of individuals or personalities that the Missions fail. The years have petrified a pattern which lies heavily on us all, and is about as remote from our way of life as a powered wig.

But the pattern can be broken. The Mission can be transformed for a century of new vigor in the Church. And when it is — what a Mission that will be!

Hotels for Priests

The work of the Sacerdotal Fraternity

BERNARD J. O'KEEFE, C.S.P.

CLOSE friends were calling him "the deserter" — he had left the religious congregation in which he had taken perpetual vows. Others, not regarding him as a deserter, did think he was being ridiculously fanatical about the whole thing. They sat back and waited for his world to collapse around him: maybe then they could talk some sense into his head.

It seemed that they would soon get their opportunity, for Father Prevost was having no easy time of it. His two religious congregations were not exactly flourishing. Vocations were scarce, and many of those who did come were ill. Others who thought of coming were frightened off by the talk of his "friends." Then, to crown his misfortunes, his own sister, the mainstay of his congregation of nuns, decided she had had enough — she left him.

His friends could breathe freely, for the end was in sight. The hopes and dreams of one more impossible idealist were about to be smashed to bits on the rocks of reality. But Father Prevost was much more of a realist than these friends imagined. He plodded on, spurred by his unshakeable belief that "We are born to live, and live we shall!" His unwavering trust in God, plus an incredible capacity for hard work, proved him right.

Eugene Prevost was born in the Province of Quebec on August 24, 1860. His early years were uneventful, though happy, spent in a large (he had fourteen brothers and sisters) and devout French-Canadian family. When he was sixteen years old he suffered a serious illness. This first close brush with death opened his eyes to the folly of worldly pursuits. So Eugene resolved to strive for sanctity. From that moment on, his life belonged completely to Christ in the Blessed Sacrament.

Novitiate in Brussels

After college in Quebec, with advice from a Sulpician, Father Lecocq, he decided to enter the Congregation of the Fathers of the Blessed Sacrament. Eugene went to their novitiate in Brussels, Belgium shortly before his twenty-first birthday. Right from the start his devotion to the Blessed Sacrament was remarkable: he reportedly spent twelve hours a day before Christ's sacramental presence. During this year, young Prevost became interested in the Association of Priest Adorers, un-

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The author writes from St. Paul's College at the Catholic University.

doubtedly because the aim of this society is the fostering of priestly devotion to the Blessed Sacrament.

After his novitiate year, he went to Rome, where he was ordained in 1887. By this time, his great devotion to the Blessed Sacrament had inspired in him an equally great devotion for priests, for in them he recognized the presence of Christ. He wrote, "I am deeply moved by speaking to a priest, writing to a priest, even by thinking of a priest. The very name of priest affects me in almost the same way as the name of Jesus, or that of the Most Blessed Sacrament."

Providentially, young Prevost's superiors placed him in charge of the Association of Priest Adorers in Paris. In this society he labored zealously for thirteen years, raising the membership from 6,000 priests to over 46,000, and organizing huge Eucharistic processions. Two periodicals flowed from this zeal, *Le Divin Crucifie* and *Le Sacerdoce,* which were distributed throughout Europe and many foreign lands.

Soon Father Provost became aware that God was calling him for a special work. His great love for priests and his desire to help them in their priesthood were no passing fancies. Rather, they were indications of the direction God wanted his life to take. Prudent men advised and encouraged him to fulfill what they believed to be his special vocation.

Priestly Welfare

In 1900, therefore, Father Prevost was released from his vows as a Blessed Sacrament Father to carry out his mission. He proposed to establish two congregations, one for priests and brothers, the other for sisters; both would be devoted exclusively to the welfare of priests. Of the nobility of this aim he wrote:

"There are two great and inseparable Sacraments, the one of which demands the other, the Eucharist and the Priesthood. The Eucharist is everything in the Church, for the Eucharist is Jesus. To honor the priest is to honor Jesus Christ, for it is to honor the Blessed Sacrament for which the priest exists. Side by side with associations for glorifying the Eucharist there should be associations for helping the priest."

A year later, Father Prevost journeyed from Paris to Rome where Pope Leo XIII received him warmly and willingly approved the Constitutions drawn up for the projected congregations. Cardinal Vives invested Father Prevost's own sister as the first member of his new congregation of nuns, The Oblates of Bethany.

But when Father Prevost returned to Paris, he could not help overhearing the disheartening whispers of "impossible," "fanatic," "deserter." Yet what

grieved him even more was the lack of vocations. For twenty-five years he was heartsick that so few men and women were willing to give their all to God in the service of His priests. Yet despite this heartache for his floundering congregations, Father Prevost carried on as if things could not possibly be going better. He founded "Malmaison," a house for retired priests. He wrote thousands of leaflets and tracts in which he treated simply and penetratingly the two subjects especially dear to his heart. Through these years, Eugene Prevost trusted God implicitly, knowing that if his work was of God, as he believed it was, God would see him through. Needless to say, God did; but He made him wait for a quarter of a century.

Appreciable Growth

It was not until the late 1920's that Father Prevost's dream finally began to be realized. Only then did his two congregations attract members in any sizeable number. Since then they have grown slowly and steadily, showing every sign of becoming a permanent and significant fixture in the life of the Church.

At the time of Father Prevost's death on August 1, 1946, ten houses for the Sacerdotal Fraternity and two for the Oblates of Bethany were in operation. In the past twelve years several more have been added. In all, Father Prevost's followers now have two houses in Rome, three in France, two in Colombia, South America, and seven in Quebec. They intend to establish a house in the United States in the near future.

What do Father Prevost's communities do? In both Paris and Rome, they run hotels for any priest who wants the companionship of fellow-priests during his visit to these cities. During 1957, the Parisian *Maison du Bon Pasteur* alone welcomed more than 4,000 priests from over 64 countries. Visitors to these hotels are cared for by the priests and brothers of the Sacerdotal Fraternity, while the Oblates of Bethany do the domestic work. The aim of Father Prevost's two societies is to make the priests' stay both happy and holy. "We are to treat them as we would treat Christ were He to stop by for the night" — this is how Father Prevost would have it.

In Quebec also the Sacerdotal Fraternity operates hotels for travelling priests. At Montreal, there are two: St. Pius X, located in the center of the city, and St. Paul's in suburban Saraguay. A third, the Holy Name House, is in Hull, opposite Ottawa, the nation's capital. In each of these hotels, as in Paris and Rome, universality is the order of the day. Priests from all over Canada and the United States, from South America and Europe, stop off to enjoy the company of their "fellow-

travellers" and the members of the Society. The opportunities for fruitful discussion provided by these accidental meetings are an attractive sidelight to the priests' visits.

Vacation Resorts

Perhaps of even greater interest are the four other Quebec houses run by the Fraternity. One of these, Our Lady of Peace Cenacle, is a summer and winter resort for priests. Situated in the midst of the breathtakingly beautiful Laurentians, close to the famous Mount Tremblant, it is a paradise for vacationing priests who want to relax in peace and quiet. For the more energetic, there are opportunities for swimming (Our Lady of Peace is right on the shores of Lac Superieur), fishing, hunting, playing tennis and golf. And of course, wintertime skiing, both at the Cenacle itself, and on Mount Tremblant, is a great attraction. A vacation at Our Lady of Peace Cenacle has been a revitalizing experience for many exhausted priests, young and old. The members of the Fraternal Society feel that it is the atmosphere of comraderie produced by the coming together of priestly hearts that makes the Cenacle vacation unique.

The three other houses in Quebec are all located in the Cap de Madeleine area on the St. Lawrence River, halfway between Montreal and Quebec City. At these houses aged and retired priests, priests who are infirm or crippled by illness, are cared for by the Society. In the company of their brother priests they live out their lives in the service of God.

And so Father Prevost's work is carried on. Nor is his presence ever out of mind, for these places of refuge for travel-weary priests are truly furnaces of love. Father Prevost's communities live the ideals of his life: the Lord is adored in His monstrance home, He is cared for in His priests. These men and women, dedicated to serving God by helping His priests, find the strength they need to carry on their founder's work in the two hours which each of them spends daily before his Eucharistic Lord. The love that they have for Christ and for each other naturally flows over into their dealings with those priests of God who come to stay with them.

Right up to the time of his death, Father Prevost gave himself so completely to the service of his fellow priests that he never realized what a great priest he was in his own right. But his spiritual children, knowing well what a great priestly heart was his, are working towards his glorification. And the thousands of priests the world over who have found sanctuary in the houses of the Sacerdotal Fraternity pray with them that the day of his glorification will not be long in coming.

Ten Years a Priest

Joys and sorrows

FORTY-NINER

WHEN they meet in the hotel room the evening before their anniversary Mass, the ten-year priests will not become significantly philosophic. But in the days before, in the late-evening quiet of a friend's rectory, or even on the train, they will have rehearsed for one another their own discoveries in what Pope John XXIII has called "the most fascinating thing that can be entrusted to any man," the pastoral ministry of the priest.

Most of us have already done so. For the sake of our juniors —one learns not to instruct his seniors, directly—some of our observations are presented here.

It is a truism, of course, that ten years in the priesthood are no time at all. But it is also true that the first ten years, and not the years in the seminary, are the formative years of the priest. In the seminary the tools of the priesthood are laid out for close inspection, but they are not put to use until some time after the bishop has imposed hands and the newly-minted priest has completed his delirious round of "first" Masses and "first" blessings.

When we did put them to use, most of us were surprised to find out that we were afraid. We told ourselves at the time that this was the result of our great reverence for the priestly work. The fact is that we were afraid, simply afraid, as any man is afraid when he begins a new and important work for the first time. Reverence for the priestly work does come, little by little, as by a kind of divine osmosis the reverence of the people for the priest in us begins to make itself felt.

For our own reverence we must, in large measure, credit the people. And many would also credit their pastors, old-fashioned fellows mostly, who always wear a cassock to the dining room, who call all of their assistants "Father," who are daily in their own church on their own time, and who never find amusement in anything that is not as wholesome as it is humorous.

From pastors, too, one often learns that meditation is not truly impossible. It is simply, like photographing the other side of the moon, horrendously expensive. It costs a fortune in priestly effort. And, after ten years, one finds, providentially, that the fortune is not all spent.

Anger

On the other hand, it is agreed that one may consider himself lucky if other things

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Forty-niner is a priest who writes about a class of '49.

are spent. One of them is anger.

From one priest after another there comes the thoughtful admission that he regrets every display of anger he can remember. Anger vented on altarboys, he finds, is remembered throughout a layman's lifetime. Anger over the phone becomes parish gossip. Anger in the parlor is a passport to the minister or the justice of the peace. Anger in the choir loft never improves the sound that comes from poorly endowed but immensely faithful vocal cords.

Anger in the confessional . . . This is the cause of nightmares, the ghost that haunts the priest at every retreat, the moment he would buy back at any price. No wonder the professor in the seminary said, every day, all year long, "Kill them with kindness." This was the Master's way.

There is not, of course, much detail in the recollections exchanged about the confessional. Sooner or later one learns that no one ever profits from "confession" stories. Brother priests have heard them all; and laymen are shocked, even as they laugh.

The new assignment, now that is another matter! All the boys want to hear about the new assignment, and all the newly-assigned are eager to spill the inside story. But here a strange phenomenon occurs. The inside story as told the first few months is not the same inside story that is told later on. It is not the facts that have changed (what junior assistant has ever changed the facts?), so it must be that the priest changes.

We have studied this problem, turning up what we truly believe to be an observation never given adequate expression in the seminary, nor even by older priest-friends. It is this: *every* change of assignment inflicts a certain psychological trauma. Priests have long understood, of course, that a transfer from a "good" place to a "bad" place can do all kinds of things to a man's nerves and emotions, but it is not generally realized, or, at least, young priests are not generally warned, that even a transfer from a "good" place to a "better" place often causes nervous and emotional disorganization.

Attachment

The human being takes root. The priest takes root. And, however happy he may be to be uprooted, he will not be unaffected by the replanting process. This observation we offer to all succeeding generations of priests, as our unique contribution to the good of our cause.

Here, oddly enough, in a simple phrase, we find the chief source of grief and the chief source of enduring happiness in the priesthood. The phrase is "the good of our cause," and it is improperly used, since the

cause is not our own at all. Yet, despite all of the training of the seminary, it is woefully easy to claim the cause as our own. It is easy to speak of "my" parish, "my" church, "my" Sodality, "my" Holy Name Society, "my" CCD, "my" converts, "my" Communion calls, "my" penitents, "my" time, "my" classes, "my" special assignment. It is, in a sense, only natural to do so. But it is dangerous to come to think of any of these as belonging to oneself.

Some of us have learned this after ten years. Some still have it to learn, as far as we can judge from appearances.

The danger lies, of course, in the fact that if we appropriate the work of Christ to ourselves, however unconsciously, we become prey to all the weaknesses that lurk in purely human enterprises. We do not value the labor but the fruits of it. We work for success, and when we attain it, we credit ourselves. This is inevitable, because, if we really do work for success, then it may well be true that the success does belong to us—with a minimal acknowledgement of the dependence of all things human on the Divine. It is ours. We own it. We can luxuriate in the realization of the fact.

Intention Is Important

But if we work for success and achieve only failure, then the failure belongs to us, with the same truth and by force of the same logic.

If we work for Christ, consciously, with our intention daily renewed, then the success does not belong to us, even that part of it which seems to be built of nothing other than our own effort, our own ideas, our own personality. On the other hand, if we work for Christ, then the failure does not belong to us either.

To the average layman this truth would seem to be nothing more than an exercise in mental gymnastics. But, after ten years, a lot of priests know that it is truth, indeed.

It takes time to re-learn this. Everyone is agreed on that. It is a truth learned best in crisis, although the crisis need not be experienced personally. Crises do not come every day, nor every year, nor often to every priest. But when they come, they shake a man to his soul, and he looks around and everything is bare. He finds no admiring laymen, no pastor, no bishop, no cardinal. He finds himself, and, if he looks in the right direction, he finds Christ.

He does well who experiences such a crisis to confide in his priestly friends, not because they may be of much assistance to him, but because what he learns they will also learn, from him.

Ten years are not, as the wise men say, a very long time. But when we put the priestly experience of many men together we discover that there is much to share.

Aloysius: The Forgotten Saint

CUTHBERT GUMBINGER, O.F.M.Cap.

A model for teen-agers

FORMERLY one often saw statues of St. Aloysius in our churches in America and Europe. Schools, academies, and colleges also honored him. But at present many churches and schools seem to neglect him. Young-men sodalities had Aloysius as their patron. Large silk banners with the saint's prayerful image adorned our churches. Many a parish used to celebrate his feast with special solemnity. One used to hear hymns sung in the saint's honor. Boys received his name in Baptism and Confirmation. Seminaries used to have his statue and propose him as a model to the students. Lately I visited a high school and several seminaries. In vain did I look for a statue of St. Aloysius, or even of St. Thomas Aquinas, or some other patron of youth. What has happened?

If we complain that many young people today are lacking in Christian virtues, especially in obedience, chastity, and mortification, perhaps things would brighten up if we gave them shining examples of all these virtues as our forefathers did. Present Aloysius to them with Maria Goretti and similar saints. Speak and preach about the young saints. Teach the young that they can remain chaste and holy as the saints did by using the same means the saints used: prayer, mortification, avoidance of sinful occasions, frequently receiving the Sacraments, and having personal love for Christ and His Immaculate Mother. Give conferences on the Pope's Encyclical on Sacred Virginity. The world says it is impossible to live chastely. We know it is possible only by God's grace. This is nourished especially by the Holy Eucharist.

When nine years old Aloysius made the vow of prepetual chastity. From that time on he never had temptations of the flesh, nor did he ever commit even a venial sin. At the age of twelve he received his first Holy Communion. The Holy Eucharist became his delight. He prepared for It diligently and made long thanksgivings. By custody of his senses and constant penance he preserved his chastity inviolate.

Aloysius In the Modern World

We certainly need Aloysius today more than ever. Is he a stranger to many a Catholic because he preaches that without penance we cannot lead a pure life? Perhaps. Modern man fears pain exceedingly. Yet it is our duty to teach the faithful that without mortification there can be no victory over self. All the saints practice corporal penance. Nearly all advertizements in papers and

magazines are for bodily comforts. Nowhere do we see advertised: "Repent, for the kingdom of Heaven is at hand."

Some years ago I sent a Catholic magazine an article on the Capuchin Ven. Fr. Innocent of Berzo (1890). I gave examples of his corporal penances, such as fasting severely, rising every hour of the night to pray for sinners, scourging himself, guarding his eyes, and hearing confessions for long hours. The editor deleted all such references — probably as unwelcome to our sensitive and pampered modern people.

Aloysius stands before the world in his black Jesuit cassock, a sign of penance. He holds the crucifix in his hands. Meditation on the Passion of Christ urged Aloysius to tame his flesh lest it rebel against the Lord. The reward of such discipline is the spotless Aloysius whom we know. The lily in his hand and his white surplice are tokens of his glorious victory. St. Alphonsus writes that the chaste have all the virtues; the unchaste have no virtues. St. John Chrysostom brings out similar ideas in his exquisite homily on the Feast of St. Aloysius in the Divine Office (June 21). It is the greatest praise of virgins, he says, that though they have a body, their minds are like those of the angelic hosts, unblemished in mind and body, serving and praising God.

All God's saints are a sweet odor to Him and to us. Yet the Church points out St. Aloysius and other young saints as particularly "sweet-smelling," because they were angels in the flesh.

Aloysius is the special patron of students. He had a clear mind and was a fine scholar. Even before the end of his novitiate, he passed a brilliant public examination in philosophy. His diligent notes as a theologian in Rome are still preserved at the Roman College there. He is a model for the young in studies as well as in prayer, penance, and chastity.

Aloysius and the Popes

This saint died in his twenty-fourth year, a victim of charity to the plague-stricken, on June 21, 1591. His mother lived to see him declared Venerable by Pope Paul V. He was beatified by Pope Gregory XV in 1621 and canonized by the Ven. Pope Benedict XIII in 1726 with Stanislaus Kostka. All these Popes praised Aloysius and hoped that he would be a shining light to the young in leading a chaste life. The devotion of Aloysius' Jesuit confreres and the entire Catholic world is exemplified by his magnificent altar tomb of marble, lapis lazuli, silver, and bronze in the Church of San Ignazio in Rome.

In 1891 this church was the center of festivities for the tercentenary of the saint's death. Catholic boys and girls, young men and women of the whole Catholic world paid tribute to him; pilgrimages came

to his tomb from many countries. Pope Leo XIII rejoiced in these demonstrations and granted indulgences for the great occasion. In his discourses he held up the young saint before the world as a model and hope for youth. This festivity gave a new impetus to devotion to Aloysius. In recent decades, however, this has noticeably declined until now he might be called the forgotten saint. Perhaps preparations for the fourth centenary of his birth in 1968 will once more arouse the faithful.

In his excellent work on Beatification and Canonization, Pope Benedict XIV has the highest praise for Aloysius. He declares the saint truly unique in his marvellous chastity. The Pope explains that Aloysius was a martyr in four ways: a martyr of chastity, for to remain chaste all one's life implies a struggle that is a true martyrdom; a martyr of religious life and penance, because the vows sacrifice a person completely, and penance is self-martyrdom; a martyr of charity, since he cared for the pest-ridden and died of the disease as a result; and a martyr of blood in desire, for he ardently longed to shed his blood for the faith. The Pope shows that even the desire for such a martyrdom brings with it a share in the aureola of the martyrs.

Aloysius in Your Church and School

The Holy Spirit cries out joyfully: "O how beautiful is the chaste generation with glory, for the memory thereof is immortal; because it is known both with God and with men. . . It triumpheth crowned forever, winning the reward of undefiled conflicts." You also would like your people, young and old, to be "a chaste generation with glory . . . winning the reward of undefiled conquests." Why not help this along by giving them St. Aloysius Gonzaga as their model and patron? Put a fine statue or picture in your church, school, or institute; speak of him to all; spread books and pamphlets about him. Show the young that chastity is a gift of God and is guarded by prayer and penance. By hiding in Christ's wounds with Aloysius all can be chaste. Lift up the hearts of sinners to regain their love for holy purity by pleasing God in a new and chaste life. Sinners have been converted in the past by having recourse to this wounderful saint. Has his power with God become less today? Certainly not! Aloysius is happy to help all, whether innocent or sinners, in the grand struggle for holy chastity. May he return and help us to undefiled victory!

Pre-Sem Latin Without Tears

As taught at John Carroll

MESSRS. JAMES A. SEBASTA and WILLIAM STEPHANY

IF most readers are ready to deny flatly that there can be any such thing as Latin without tears, we shall be the first people to sympathize with their position. Six weeks ago we should have been in hearty agreement with them. We, too, had unsavory memories of endless paradigms, dull exercises, and even duller explanations of what appeared to us to be diabolically designed constructions intended to trap the feet of the unwary. But that was six weeks ago . . . before we registered for the special pre-seminary Latin course conducted by the Jesuit Fathers at John Carroll University in Cleveland, Ohio.

The special Latin course, authored and directed by Rev. Charles A. Castellano, S.J., is of the "instant" variety; it squeezes and condenses two years of Latin into a little over six weeks without losing any of its throughly academic flavor. The program, now in its seventh year, provides the fundamentals of Latin for men with a variety of needs.

Some of this year's registrants were older men with delayed vocations, for whom the language is a stumbling block. Others were youngsters just out of high school who didn't get enough Latin to prepare them for the seminary. Some were men already in the seminary who needed a refresher course. Their ages ranged from 15 to 38, and they hailed from all parts of the country. As to background, they varied from a meteorologist to an ex-naval officer, an Annapolis graduate. Included were candidates from many dioceses for the Franciscans, Dominicans, Passionists, Jesuits, and other religious groups.

Four Jesuits devoted all their time to those who registered for the elementary course. We mean all their time. They taught us four hours a day, six days a week, and spent endless hours with us in the evening correcting homework sheets and coaching us in the residence hall which we all shared.

The course is designed primarily for students who have had at least a bowing acquaintance with Latin. In common with many of our companions, the two of us had studied it only briefly, some six years before, in high school. One member of the group had been away from Latin for twenty years. A very few were meeting Latin for the first time.

While we don't profess to be six-week wonders, we can say

Each a delayed vocation, Mr. Sebasta aspires to the Jesuits, Mr. Stephany to the Dominicans.

in all honesty that we have lost our horror of the Church's official language. We know now that we can master it. We have a solid basic vocabulary which includes the principal parts of those verbs that are used over and over again in various compounds. We have, besides, an additional 600-word vocabulary of the more common words found in the recitation of the Breviary. This is a relief for those of us who very shortly will be chanting the Divine Office in the novitiate.

Unique Methods

Our uncommon success with the ancient language cannot be analyzed properly without some mention of the man responsible—Father Castellano. All of the unique methods employed in the summer Latin course were devised by Father Castellano, a brilliant Jesuit, as dynamic (and about the same size) as Napoleon, but a veritable giant in the field of teaching methods. Usually, Latin instruction drags, but Father Castellano's special brand of classroom humor eliminated the dull, dry aspects of Latin syntax, grammar and vocabulary.

He took great pains to keep class spirit high. His keen wit (not to mention his truly Thespian qualities) kept the students alert and eager even on what might otherwise have been a sluggish summer afternoon. His classes were run informally enough to keep them interesting.

When we first began the course, Father Castellano took the "key" lectures with the entire group. Later, in order to give us greater personal attention, we were broken up into smaller groups with a change of instructors for each session. This not only afforded variety, but kept us hopping through 24 class periods a week. During those first ten days, we had pounded at us all the fundamentals: the nouns, the adjectives, the verbs, the sequence of tenses. The grammatical material was chosen to acquaint us with the basic constructions of the language. Once familiar with these fundamental principles, we were ready for the more complex grammatical structures.

The most complex things were stated simply. For example, when we studied indirect discourse, the concept of relative time was not even mentioned. One simple rule gave us the key to translate this construction perfectly. Father Castellano's opinion is: "Why be bothered with such concepts if a clearer method can be used to get exactly the same, precise translation?"

We wonder how many old-line professors would believe that the verb can be taught without reciting paradigms? In three days by following a very logical and, as it seemed to us, a unique method developed by Father Castellano during the past eight summers, we actually

understood the pattern of the entire Latin verb. Meanwhile, we were forbidden to look at the verbs in the grammar! Best of all, when we made mistakes — and we made them — we saw very readily how we made them.

We leaped over the hurdle of the third and fourth conjugation by joining the class in bellowing, " 'I' in the present, 'E' in the future, 'A' in the present subjunctive." I wonder how anyone of us will ever be able to forget that! The most amazing thing about this method is that basic rules could be applied to all verbs, even the most obscure and weird ones such as *ferro, ferre, tuli, latus.*

Memorization Minimized

Memorization throughout the course was kept to a minimum. The memorization necessary was done in class and simplified in such ways as having "a" shouted at us, we don't know how many times, each day for the first two weeks. Then would follow the question: "What does that do to you?" The answer was very simple, only one word — "Imperfect."

By this frequent, spontaneous repetition of the declensions, irregular adjectives, and verb forms, we assimilated the fundamentals of Latin in three weeks. The rest of the six and one-half weeks course was spent in using the knowledge absorbed during Father Castellano's "brain-washing" period.

In general, the method emphasized the basic elements of Latin grammar. To that extent, it was orthodox. The approach, however, was anything but orthodox. We found ourselves chanting in second grade singsong, "A gerundive is an adjective, and it is always passive." At the top of our lungs we bellowed, *"Venit ad vaccas videndas."* And so it went. If we forget the principles which were pounded at us, it certainly will not be the fault of our instructors.

During the brief weeks of the course we were responsible for translating over 450 work sheets. These included all the constructions learned. Skillfully designed, the nightly homework sheets not only included a complete review of the course taken thus far, but included material taken in class that day. The translation into Latin of adjectives and pronouns became almost a joy when we were flooded with page after page of zany English sentences, each containing one or more underlined words that had to be turned into Latin. It wasn't half-bad to translate the underlined words in sentences like these:

In front of the gold fish galloped *my* cow.

You are *very similar* to my stuffed perch.

When the *second* headless mare had trotted past, Alfred swore off iced tea.

In addition, the Latin verbs were also fun to translate. For

example, we would receive columns of Latin verbs, each verb matched by an English translation. At the top of the page would be the notation, "At least sixteen of the following English translations are correct. Find any incorrect translations." And so we would find ourselves engaged in a sort of treasure hunt. For all we knew, all thirty translations might be correct.

Latin To English

The Latin sentences to be translated into English were something else again. One would never guess the second part of the sentence from what was contained in the first part. Ever and always, we had to be on our toes. We never knew what would happen next. The following are hardly literature, but they forced us to be alert:

Ut Petrus Paulusque noluerunt duci ad matrem meam videndam, hunc divisi in tres partes, ille, hoc viso, celerrime fugit ne divideretur.

Equus noster, cujus nomen erat, "Sine Mora," more suo ita tarde cucurrit ut ultimus post omnes alios equos ad metam pervenerit. Portabat equitem, nomine "Butch," qui arbitrabatur "Sine Mora" aut moriturum esse sine mora aut esse occidendum sine fletu.

We feel these examples give some idea of the unique atmosphere of the course — lots of serious labor, tempered nicely by Father Castellano's vital personality.

A remarkable authority in the methodology of teaching basic Latin, the slight, stimulating Jesuit has completely departed from the rules of the stiff, sophisticated Latin grammarians bent upon complicating the language for all apprentices. Every method employed by Father Castellano is based upon the assumption that "all students have minds and can, or *should* think."

We have learned enormous amounts of Latin in nothing flat, and to our own astonishment, we actually enjoyed it! Obviously, we are not entirely sorry that the course is over, but we wish to report that preseminary Latin at John Carroll (via Father Castellano) was very sweet scholarship without benefit of very loud lamentation.

Still True . . .

"Our people are carried away by every wind of doctrine. If you know what their religion is today, you cannot tell what it may be tomorrow. In what single point are those churches, which declared war against the Pope, united among themselves? There is not one point which is not held by some of them as an article of faith and by others rejected as an impiety."—Thedore de Beza, French Genevan reformer, 1519-1605.

A Great Priest of Our Day

A German Jesuit: Rupert Mayer

HILDA GRAEF

THE name of Rupert Mayer, a German Jesuit who died in 1945 after many sufferings at the hands of the Gestapo, is as yet little known outside his own country, despite a constant flow of pilgrims to his tomb in Munich. Yet he may without exaggeration be counted among the most remarkable personalities of our time. He had made up his mind to become a priest at an early age; but this did not prevent him from first becoming an excellent sportsman—riding was his great passion—and violinist. To be no longer allowed to ride was perhaps the greatest sacrifice of the high-spirited young Jesuit novice; and one day, when his father and a friend visited him on horseback and asked him whether he could still ride, he quickly tucked up his cassock, mounted his father's horse, and rode a short gallop right in front of the novitiate. "But no one saw me," he would add with a grin when recounting this youthful prank.

Father Mayer was a strong-willed personality, and the obedience required from a Jesuit did not come easily to him. Moreover, his modern ideas were not always shared by his elders; but his superiors saw clearly his great value and entrusted him with work in which he could deploy his special abilities to the full. In 1912 he was sent to Munich, to care for the many strangers in the city, as a kind of pastor extraordinary.

Though outwardly Catholic, Munich was by no means a Christian city; it was no accident that twenty years later it became the cradle of Nazism. Even in the peaceful days before the First World War, when Father Mayer started his work there, Munich was a center of neopaganism, where special Sunday celebrations for unbelievers were freely advertized. It was his task to contact the new arrivals in the city, especially among the workers, and to prevent them from falling into the hands of the propagandists of atheism.

Having secured their addresses from the municipal authorities, he visited these only too often friendless and embittered people in their slum quarters and cared for them both spiritually and materially; indeed, with the help of devot-

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Miss Graef is an expert in mysticism and Greek patrology. She writes from Oxford.

ed laymen and women he organized a veritable "social service" for them. In order to make himself acquainted with the exact dangers to which his charges were exposed, he even sometimes discarded his clerical garb and went to the meetings and excursions of these "free-thinkers" in mufti, not without occasionally fearing to be recognized and thus to cause scandal.

His work in Munich was interrupted by the First World War. He at once volunteered to be an army chaplain; for he felt that the need for priests would be even greater among the soldiers than in the slums of Munich. Physical fear seems to have been quite unknown to him, a quality which, combined with his patently sincere and utter faith gave him a tremendous influence with the men. Once, at the height of an attack, a man whose legs had been shot away was lying on a stretcher, whimpering and groaning, abandoned by the bearers who had taken shelter. Suddenly Father Mayer covered him with his own body: "Quiet, chum. If it's going to hit one of us, it will be me first."

Timeless Zeal

For over two years he worked with almost superhuman strength and perseverance, holding services even in the most advanced positions, rushing to the battlefield by day and by night to bring comfort to the wounded and the dying, writing innumerable letters to the men's relatives and distributing the contents of the many parcels he received.

Then he himself was hit: a bullet struck his left leg and smashed it from the knee down. To have become lame, unable to get about quickly, was a hard blow to the always active priest. But he did not let it make any difference to his life. While he was still in the hospital, he preached a retreat to the Sisters serving it, and when he was back in Munich, after many months of painful convalescence, he found more opportunities for his apostolate than ever before.

In 1918 the First World War ended with the German revolution. Communism began to raise its ugly head, and Father Mayer engaged in battle with it with the same courage he had shown at the front. It was no easy task, for he did not confine his activities to the safety of the pulpit. He went to communist meetings and took part in the discussion despite the insults he had to endure. Later, when the Nazis brought him to trial, he admitted that he had found it very hard to attend these meetings:

"Though I had been there so often I have always hesitated to go into these places. Now the people are quiet and happy. But when I come the row starts: Beastly 'Pfaff' (a derogatory term for priest), they

scream; then everything is in an uproar. But I said to myself: It is my duty. There is no one else. I must go in. For I knew there were at least a third of the audience still uncommitted, and they had to be shown that something could be said against the communist position. To save these I would go again and again."

He was insulted, even physically attacked and spat upon —but he continued to go, to bear witness to Christ in spite of it all.

For he realized with truly spiritual insight that what the German people needed was an interior renewal, a return of both rich and poor to Christian principles: "Our people cannot be healed by the gun, by brute force, by truncheon and cosh, our people can be healed only by Christian charity."

Father Mayer was a most impressive orator who could rouse a large audience to the heights of enthusiasm. But he also practiced what he preached, and the need for the corporal works of mercy in the 1920's was overwhelming. He knew that preaching and spiritual advice make little impression on an empty stomach and in an icy room; so he battled with the authorities for food and coal coupons and mobilized his wealthy friends in his crusade of charity.

The Munich people are early risers, especially on a Sunday morning when the mountains and forests just outside the city call for skiing in winter and hiking in summer. They think nothing of taking a train at four or five a.m. to get out into the lovely surroundings—and Mass goes necessarily by the board. With his profound understanding of the needs of his people, Father Mayer felt that it was no use asking them to give up their whole day's recreation, and offered to celebrate Mass at a very early hour, before the first trains left, in the station itself. When his vicar general raised objections to this somewhat unorthodox plan he replied: "Your Reverence, the day will come when we shall have to carry the Church after the people wherever they go."

Thus, in 1925, the first "Station Mass" was celebrated at Munich at 3:10 a.m. on the Feast of the Assumption in a room normally used for railway committee meetings. Soon these Masses became so popular that there had to be six of them between 3:10 and 6:25 a.m., an apostolic effort that was highly recommended by the ecclesiastical authorities.

The Rise Of Hitler

This, however, and all other external activities of Father Mayer came to an end with the advent of Hitler and his "Third Reich." The priest who had so valiantly fought against communism had also seen the dan-

gers of Nazism long before others, including his own superiors. When, in the unthinking rush of the first enthusiasm, one of them had hung up a portrait of the "Fuehrer" in the house, Father Mayer did not rest until it had been taken down again. Indeed, as early as 1923, when Hitler had his first triumphs in Munich, he had declared unhesitatingly at a public meeting that a German Catholic could never be a Nazi. From 1933 onward he opposed Hitler and all his works without any compromise whatsoever; but he was so popular that the political authorities did not dare to touch him, and only forbade him to preach in May, 1937. As he continued to do so they arrested him, and he mitigated his intransigent attitude only on the advice of his superiors, promising henceforth to observe the injunction not to preach.

But now the Nazis mocked him: this was what priests were like; if they were threatened with the concentration camp they would knuckle under at once. This was too much for Father Mayer. With the permission of his superiors he once more began to preach and was again arrested in January, 1938 and imprisoned at Landsberg—the same place where Hitler had written *Mein Kampf* fifteen years before; though Hitler had been held in honorable confinement in the fortress, whereas Father Mayer was detained in the common prison for the next four months. He was re-arrested after the outbreak of the Second World War; evidently his influence among the people seemed still too dangerous to the Nazi authorities.

Thus began the last stage of his life, till then so active in the service of God. His physical deprivations in the concentration camp ruined his health, though he was treated better than most of the inmates, and there was no torture in his case. He was held in solitary confinement, and after some time allowed to say Mass. But his leg became more and more painful, he lost weight at a terrifying rate, and in the summer of 1940 his physical state was such that the Nazi authorities, not wanting to make a martyr, ordered his release from the camp and his transfer to the Benedictine monastery of Ettal.

His Interior Sufferings

This was physically a great boon, for within the confines of the Abbey he was quite free, though not allowed to conduct public services or preach, and the monks showed him naturally all possible consideration. His interior sufferings, however, were intense. He was by nature a fighter, a warrior in the service of his Lord, and now he had to look on while evil reigned supreme and the souls of his people were poisoned.

"Here I am dead, though alive," he wrote from Ettal.

"Indeed this death is to me, who am still so full of life, worse than the physical death for which I have so often been prepared." And he would have escaped to take up once more the active struggle, had he not realized that this action would seriously endanger both his Order and his Benedictine hosts. Nevertheless, as he himself confessed, these years of enforced inactivity also had their positive side. For through "this long way of the Cross and the increased detachment from all earthly and temporal things which it has produced, I have certainly drawn nearer to God than ever before."

And so he was content to concentrate all his forces on prayer and meditation, keeping within the precincts of the monastery and refraining from all external activity, but suffering intensely from the bombardments of the German cities, especially his beloved Munich, which were so much harder to bear in remote Ettal than if he himself had been on the spot to share the dangers.

"When the Americans came I took my hat and went into the village—the first time for many years." The next Sunday he was in the pulpit of Ettal, and on May 11, 1945, he returned to Munich. Life seemed to begin once more. Soon he was caught up in the whirl of postwar activities —preaching, consoling, advising, giving missions.

But the persecutions of the Nazis and the privations in the camp had done their work. On All Saints Day of the same year, as he was giving the address during Mass, he suddenly stopped short, leaning on the altar, and had to be carried out of the church. Two hours later he was dead. His last words, in the middle of his sermon which the stroke so suddenly interrupted, were in their simplicity a summary of his life's ideal: "The Lord . . . the Lord . . ."

Look at the Record

Thirty-five years ago Lenin made this prophecy:

First we will take Eastern Europe; then the masses of Asia. Then we will encircle the United States of America, which will be the last bastion of Capitalism. We will not have to attack it; it will fall like an overripe fruit into our hands.

While not all prophecies are to be taken at their face value, if we but look at a map of the world today, Lenin's prophecy must startle us. — Cardinal Spellman, quoted in **The Catholic Mind.**

To Help the Confused

DANIEL C. O'CONNELL, S.J.

Pastoral psychology

MENTAL illness is a harsh reality in our midst. Even a quick survey of the people in an average parish should convince us of this.

But we can readily acknowledge mental illness and remain quite uninterested. We have little reason to be personally involved unless mental illness somehow reaches out and touches us by striking someone dear to us. It takes a personal shock to make us realize that the problem exists right in our own parish, and that our own uneducated "common sense" is not able to cope with such cases.

And many of us are thoroughly uneducated in the matter of mental illness. Despite all our pastoral training and genuine understanding of human problems, we find ourselves stymied by the unintelligibility of neurotic and psychotic behavior. These are the people who are odd and eccentric, unpredictable in their reactions, their smiles and scowls, likes and dislikes, social behavior, and expression of ideas. And we should not expect to understand them with the ordinary tools at our disposal; they are not normal human beings.

What then can we do for such people? To treat them with the old bromides of common sense can do them irreparable harm. To tell them to "buck up," use their will power, pull themselves together can sometimes be the very worst advice possible.

Our dilemma would seem to be that we must either become professional psychotherapists or wash our hands entirely of such cases. But neither alternative is possible for us.

Even if we had time to read on the subject, we could not hope to become professionally adept in the use of psychotherapy. And even if we could, we might find that our position as pastors of souls would be compromised by our new role as therapists.

Nor can we abdicate our pastoral responsibilities toward such parishioners altogether. They remain our spiritual charges, no matter how painful or profitless our pastoral relationship toward them might be.

There remains a third possibility: a knowledge, experience, and procedure taught us by pastoral psychology. There is nothing magic about it, but it can definitely and substantially help us in dealing with disturbed and abnormal parishioners.

Basic Knowledge

What is pastoral psychology then? First of all, it is clearly

The author writes from St. Mary's College, Kansas.

not mere "common sense." Nor is it either psychiatry or clinical psychology. The priest who studies and makes use of pastoral psychology does not become a psychotherapist. Nor is pastoral psychology what we ordinarily mean by pastoral theology in the seminary course.

Pastoral psychology is a basic knowledge of terminology, techniques, and psychic phenomena concerned with normal and abnormal human behavior. All this knowledge is borrowed from the positive sciences and is used by the priest in subordination to his own function as pastor of souls. It is, in other words, a reasonable use of modern science to help the priest fulfill his priestly role better.

The priest's purpose in utilizing scientific knowledge is worlds apart from that of the psychotherapist. The priest looks to spiritual (religious and moral) health; the psychotherapist looks to psychic health. These two areas of health are closely related, but they are by no means the same.

The real difficulty comes in learning something about pastoral psychology. If one has had no academic introduction to pastoral psychology, it is admittedly very difficult to learn enough about it by reading and by consulting psychiatrists and psychologists.

Fortunately, seminaries are recognizing the need for pastoral psychology, and universities are beginning to give the needed basic orientation to at least a limited number of priests. St. John's University (Collegeville, Minn.), for example, has trained over 600 priests in basic pastoral psychology in the past five summers.

Mutual Understanding

There are a number of advantages to the university programs. Not only do the priests learn from the professional faculty, but the faculty also learn from the priests. Thus the respective roles of psychotherapist and priest are being gradually clarified, prejudices are being dissolved, and valuable assistance is being given on each side.

But for many years to come, most priests will not have such training. We are left with our original problem — how to learn pastoral psychology. And we can only say again that a priest must read and consult as time and the needs of his parishioners permit. Reading and consultation after an urgent case finds its way into the rectory are futile; the study must anticipate such cases in an organized, serious fashion.

Terminology is the first bugbear. A certain minimum of psychiatric terms is indispensable if any profitable study is to be carried on, let alone consultation or referral work. In this connection, a little booklet prepared by the American Psychiatric Association and entitled *A*

Psychiatric Glossary is an excellent basic tool.

There is no getting around the fact that the clergy find certain language difficulties in speaking with scientists; even some simple English words have very technical meanings within the field of science. But once this initial hurdle of terminology is passed, further consultation and reading are much more satisfactory and profitable.

The next step is to familiarize oneself with the various psychic disorders and the laws according to which they operate. The National Association for Mental Health has published a brochure, *Clergyman's Guide to Recognizing Serious Mental Illness,* which is the primer on this subject. For a more detailed presentation, Dobbelstein's *Psychiatry for Priests* is helpful. Longer works include *Psychiatry and Catholicism* by VanderVeldt and Odenwald, and *Fundamental Psychiatry* by Cavanagh and McGoldrick. With these books well digested, a priest should have a good basic orientation.

Necessary Techniques

It would be wonderful if academic knowledge were sufficient in pastoral psychology. Unfortunately it is not. There are also certain techniques with which a priest should be familiar. Since interviewing is the most fundamental of all techniques in this work, let me mention one more book, a very worthwhile study for any priest: *Interviewing, Its Principles and Methods* by Garrett.

Further techniques such as the management of transference and countertransference, can hardly be taken up in a brief discussion. But the priest must learn to cope with these psychic relationships, or at least recognize their influence on both the sick person and the interviewer himself. In the area of transference more than anywhere else, "common sense" is likely to show its inadequacy and sometimes tragic deception.

We have now a sketch at least of pastoral psychology: a terminology, techniques, and a knowledge of psychic facts and laws. A very pat summary indeed — on paper. But reality has a way of oozing out of the neat little pigeonholes we have prepared for it in our own minds.

We must face the situation honestly in speaking of pastoral psychology. It is far from an ideal field in which to work; it is, in fact, altogether problematic. There are many mental patients whom we can help very little or not at all.

This should hardly surprise us. After all, psychiatry, clinical psychology, and the other social sciences are as yet infant sciences. Is it strange then that a pastoral psychology which depends on these sciences is not as clear-cut and as easy to under-

stand and apply as we might like?

We are free to bury our heads in the sand if we wish, to revert to good old "common sense" and ignore the findings of modern science. It is the easy way out for the moment. But if we were all to react that way, very little progress would ever be made in pastoral psychology, and many of our parishioners would be deprived of the guidance they need from us.

On the other hand, if we are really convinced of the need for pastoral psychology, we will devote what study we can to it and consult the professional men in our area. We will find the social agencies which can be of assistance to us, contact agency officials, and learn their procedures for referral of cases. And finally, we will refrain from belittling the work of people who are doing their best to help the mentally ill.

We are busy men. Perhaps then it is not inappropriate to recommend the mentally ill very specially to the sympathy and care of priests. It is a work with little reward and less consolation, but it is a priestly work. Surely it is a work very dear to the Heart of Him who came ministering to the sick.

Meditation

Without mental prayer one becomes either a brute or a demon. If you do not make your meditation, you have no need of the demon to cast you into hell, for you throw yourself in. On the contrary, give me the greatest sinner, if he makes only a quarter of an hour's meditation every day, he will be converted; if he perseveres, he is sure of eternal happiness.

St. Teresa of Avila

"In practice, I have often encouraged Roman Catholics to be better Roman Catholics, especially in their use of the confessional, which I have found to be of unique value psychologically."

Henry C. Link (Methodist)

The Liturgy and Rubrics

WALTER J. SCHMITZ, S.S., S.T.D. **Questions and replies**

RECENTLY after the closing of Forty Hours' Devotion there was a discussion about whether or not the first part of the litany (the Kyrie, etc.) was to be doubled. We find both practices followed, but what is the correct way?

We agree with our inquirer that the various Forty Hour Devotion Manuals haven't been too clear on this point, resulting in much confusion. The invocations of the litany are not repeated except for the first five invocations (Kyrie, Christe, etc.), which are always repeated or doubled.

Choice Of Mass And Office

In the Decree "De Rubricis ad Simpliciorem Formam Redigendis," tit. II, n, 22, a priest is allowed to recite privately on the weekdays of Lent either the Office of the occurring feast or of the feria. Regarding the Mass, must he celebrate a "Missa recitata," if he chooses the ferial Mass?

His choice of Mass and Office need not be the same. He may choose the ferial Office and celebrate the Mass of the feast or saint of the day. We know of no rule or legislation stating that he must offer the "Missa recitata" if he chooses the ferial Mass. In fact, we are not familiar with any legislation directing that the "Missa recitata or Dialogue Mass" must be offered at any time, save what might possibly be ordered in a particular diocese under special circumstances.

The P.A.'s Skullcap

Does a protonotary apostolic wear the skullcap only when he is wearing the mitre? What is the practice in this regard?

Father Henry McCloud (*Clerical Dress and Insignia of the Roman Catholic Church*) under the caption "skullcap" states that the "protonotaries apostolic use a black skullcap with cords" and later on lists it as part of the church dress of these prelates. However, when describing their pontificalia he fails to mention the use of the skullcap. Whether this is a deliberate omission or something taken for granted due to the previous reference cannot be determined. However, DeHerdt (*Praxis Pontificalis*) does designate the skullcap to be worn when this prelate wears the mitre at his pontifical Mass.

Blessing Of Ashes

On Ash Wednesday a pastor is alone in the parish, has not permission to binate, is going to have Mass in the evening. Could he have the blessing of ashes in the morning apart from Mass in order to distribute ashes during the day to school children and parishioners who for legitimate reasons

will be unable to attend the evening services?

This situation must arise in a number of parishes. The problem can be solved in two ways. Father John O'Connell in his very recent edition of *Ceremonies of the Roman Rote Described* gives this footnote:

"For the convenience of the people it is permitted to bless the ashes early in the morning, outside of Mass, before the solemn blessing takes place. A priest vested in surplice and violet stole does this, reciting Dominus vobiscum and the four prayers of blessing found in the Missal and sprinkling (but not incensing) the ashes. These ashes may be distributed at any time by a priest vested in surplice and violet stole, or in Mass vestments if the distribution is immediately before or after a private Mass. The priest who blesses ashes outside the solemn blessing may not impose them on himself."

It will interest many priests to know that the Sacred Congregation of Rites on Feb. 5, 1958 granted to local Ordinaries the following permission:

"In churches in which an evening Mass, largely attended by the faithful, is usually celebrated on Ash Wednesday, the Blessing of the Ashes which, according the rubrics, is to take place in the morning before the principal Mass, may be *repeated* before the evening Mass."

Our inquirer could have followed what is practiced in some places, namely the distribution of ashes to the faithful on the first Sunday of Lent, at the end of Mass or apart from Mass, provided that the ashes were blessed and imposed on Ash Wednesday according to the regular rite and custom.

The Cross on the Chasuble

The subject of ornamentation of Mass vestments was discussed recently among some priests in this area. All agreed that a cross is required by law on the maniple and stole but not required on the chalice veil and burse. However, all were not in agreement that a cross is required by law or decree of the S.R.C. on the chasuble. Would it be correct for a priest, when having a chasuble made, to have a symbol or monogram embroidered on the back of the chasuble without also having a large cross and banding?

The priests were correct in agreeing that a cross is required on the stole and maniple. Monsignor Collins (*Church Edifice and Its Appointments*) directs that it is customary to adorn the chalice veil and burse with a cross but it is not prescribed. Father Adrian Fortescue (*Vestments of the Roman Rite*) comments "nor is there any law about the ornament you put on a chasuble. It is a magnificent chance for the designer."

Ashes To Take Out

This year a few of my pa-

The Code of Canon Law

V. REV. PAUL R. COYLE, J.C.D. **Questions answered**

IS the pastor allowed to restrict in any way the attendance at funerals? What are the rights of the family of the deceased in this regard?

After the Council of Trent (1545-1563) the Sacred Roman Congregations were frequently called upon to defend the right of the relatives or heirs to invite whom they wished to be present at the ceremonies performed on the occasion of the funeral and burial of the deceased. Even before the promulgation of the Code, therefore, some of the salient points now stressed in Canon 1233, § 1, were already well established by the practice of the Roman Curia.

The heirs were to have complete liberty to invite, besides the pastor, as many members of the clergy, whether secular or religious, as they wished. Moreover, notwithstanding a synodal decree to the contrary, the right to determine the number of religious as well as the various kinds of religious institutes which would be invited to participate belonged exclusively to the heirs, not to the pastor. The invitation to the regular clergy to participate in the funeral could be extended by the heirs without the knowledge of the pastor, who did not then for that reason have the right to prevent the persons invited from attending.

The pastor could invite other clerics to be present, provided that the heirs had not made other arrangements. It was not permitted to the pastor, contrary to the will of the family, to prevent the regular clergy from being present at all the functions. Further, if the regular clergy had been called by the family to accompany the body to a funeral which was to take place in the cathedral church, they were to be permitted to enter the church to assist at the funeral. The bishop and the pastor were not allowed to prevent the attendance of confraternities, if they had been invited to attend the ceremonies.

The liberty of the family or of the heirs of the deceased to invite whomever they wish to be present at all the services associated with the processions and the funeral is maintained by the Code. Canon 1233, § 1, declares that, without a just and grave cause approved by the Ordinary, the pastor cannot prevent clerics, religious and pious societies, when these have been invited by the family or by the heirs, from accompanying the body in the procession to the church and to the place of burial, and from assisting at the funeral services in the

church; that, however, the clergy of the church where the funeral services are held ought to be invited by the family or the heirs in preference to all others.

Members of the secular clergy, religious and confraternities may be invited by the family to participate in the processions from the home of the deceased to the church, and from the church to the cemetery, and to be present at the funeral. The Code also states that secular tertiaries may in a corporate attendance take part in funerals; that, if they are present, they must march under their own cross and wear the insignia of their order.

Mourners Only

The right to assist at the funeral in the church which the secular and the religious possess is not to be extended to include the right to be the minister of the exequies or even the assistants of the minister, e.g., the deacon in the solemn Mass of Requiem. It seems to the writer to signify that clerics have the right not only to be present at the exequies, but especially the right to take an active part in the ceremony of the Absolution which is described in the Roman Ritual. The Ritual states that after the subdeacon, bearing the cross and accompanied by the two acolytes, has taken up his position at the head of the deceased, all the other members of the clergy with lighted candles come in proper order to their rank and stand in a circle about the casket.

Canon 1233, § 1, expressly declares that the clergy assigned to the funeral church should be invited by the family or the heirs in preference to all others. The words, "to all others," are not to be restricted to include only secular clerics, but they obviously refer to all those whom the family according to this canon have the right to invite. Hence the family, in preference to other secular clerics, religious and pious societies, should invite the clerics assigned to the funeral church.

It is of no importance whether the funeral church is a parochial church or another church endowed with the right of conducting funerals. In any case the clergy assigned to the funeral church should be preferred to other persons by the family. It may be of interest to note that the Pontifical Commission for the Authentic Interpretation of the Code, when it was asked whether the words of canon 1233, § 1, "clerics . . . assigned to the church itself," included also the capitulars of a cathedral or collegiate church, responded in the negative.

An 'Admonition'

According to Augustine, the apparent precept to invite the clergy of the funeral church in preference to all other persons is merely a timely admonition to the family and the heirs to show respect to their own cler-

gy. Coronata maintains that the opinion of Augustine must be held as the only true interpretation, since there is no reason to believe that the legislator wished to change the legislation which was in existence before the promulgation of the Code. Regatillo remarks that this preference which is to be shown for the clergy of the funeral church is for them not a strict right but simply a claim in equity.

In the judgment of the writer their opinion seems to be well founded. Moreover, it is difficult to understand how the family would be obligated even in equity to invite the clergy assigned to the funeral church, if the funeral church is not the parish church of the deceased, but rather a church selected by the deceased for his funeral.

The pastor cannot exclude the persons invited by the family of the deceased without a just and grave cause to be approved by the Ordinary. It seems that the cause for the exclusion must be one of exceptional gravity, e.g., a grave scandal or a clear case of injustice to the pastor. It does no seem that, if the family did no invite the clergy assigned t the funeral church in pref erence to others, a just an grave cause to exclude thos who were invited would b present.

Whatever reason the pasto may judge to be a just an grave cause must be approve by the Ordinary before the per sons mentioned in this cano can be excluded from the pro cessions and from the church If there is not sufficient time t present the cause to the Ordi nary for his consideration, th pastor would certainly hav the right to exclude the person mentioned in canon 1233, § 1 e.g., in view of the danger o public scandal which woul arise from their admission t the procession and to th funeral. It seems to be beyon the pastor's competence, how ever, to exclude anyone fro the funeral when the cause al leged for this exclusion is th injustice to himself whic would arise as the result o their admission. (Hale, "Th Pastor of Burial," p. 206)

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Munda cor meum . . .

On November 19, 1863, two men spoke on the same program. The first speaker, at one time president of Harvard University, spoke for over two hours. The second speaker had attended school for less than six months and spoke for only two minutes. Out of those two minutes came that immortal speech, "Fourscore and seven years ago . . ."—Fr. Lahey in Ave Maria.

BOOK REVIEWS

The Ceremonies of the Roman Rite Described

by Adrian Fortescue and J. B. O'Connell

Newman Press, Westminster, Md., 1958 pp. 428, $7.50

IT is a pleasant irony that the old adage — "Rome moves slowly" — has, in our times, a new corollary: " . . . but when she does, she moves swiftly."

This is particularly true of liturgical change. Witness the four revisions and augmented versions of the 10 editions of *The Ceremonies of the Roman Rite Described* in its 42-year history of publication.

This new fully revised edition of Fortescue's very functional book of ceremonies is most welcome. Let us hope that Fr. O'Connell may find it necessary to revise it again soon. For it would be a mistake to suppose that Rome has again come to rest as far as liturgy is concerned. But until we are faced once more with extensive liturgical changes, Fortescue-O'Connell will be one of the most complete and practical handbooks for correct ceremonies.

This 10th edition is right up-to-date, including the ceremonial directives found in the September 3, 1958 *Instruction on Sacred Music and the Sacred Liturgy.* Also of special interest is Appendix II, "The Ceremonies of the Ritual in the United States" by Fr. Frederick McManus. This deals with the rubrics of the *Collectio Rituum.* Fr. McManus' excellent ability to present rubrics with clarity and insight is once again demonstrated.

His is no ice-cold approach of the machine-tooled rubrician. Somehow Fr. McManus is able to convey warmth in his discussion of rubrics. His emergence as a widely recognized authority in recent years is evidence of the sensible and human effects of Pius XII's pastoral liturgy.

Ceremonies of the Roman Rite Described does not need recommendation. Those who have relied on it for years will be glad to know it is all there and still a classic in its field. — James F. Kittleson, Ryegate, Montana.

Missale Romanum

Fr. Pustet Co., Inc., Ratisbon & New York, 1958, $15.00

THIS is a hand-Missal in 18mo format (4" x 6") bound in fine black leather and stamped in gold. It has, of course, the new order for Holy Week and all the feasts most recently added to the calendar of the Universal Church. A special supplement bound right in with the rest provides Masses proper to the United States. Instead of being set in two columns, the Canon of the Mass runs back and forth across the whole page in accordance with current usage. It makes for easier reading.

It is altogether an exquisite specimen of collaboration among scholars, printers, binders. Almost as thin as a Swiss watch, it is nevertheless not too small

for easy reading nor yet too large for unobtrusive use in church or chapel. — R. G.

The Gospel Story

Based on the translation of the Four Gospels by Ronald Knox

Arranged in a continuous narrative with explanations by Ronald Cox

Sheed and Ward, New York, 1958
pp. 437, $4.50

OF books written on the life of Christ there is almost a plethora. Father Lagrange, O.P., himself author of such a "Life," is credited with the statement, "The Gospels are the only life of Christ that can be written. It remains only to understand them as well as possible." Although men go right on producing new attempts at such a "Life," biblical scholars are more and more of the opinion of Father Lagrange. Form critics, who credit the early Church with the invention of much that is included in the Gospels, take this position obviously. We can hold to the opinion for other good reasons.

A "Life" of Christ in the sense of a biography was not intended by any of the Evangelists, as should be clear from their deliberate neglect of so much that would be essential, were that their purpose. Further, any biography would have to admit much that is uncertain: dates, places, other circumstances. But principally, a biography tends to obscure the image, the person of Christ which is the great objective of each of the Gospels.

For these reasons, among others, we should welcome this effo of Father Cox. He presents a co tinuous narrative of the Gospel a count of Christ taken from th four Gospels, on the left har page; opposite the text c the right hand page, he giv an equally current explan tion. Through this process I enables the reader to follo the life of Christ, to do so in th Gospel text, and to find the r quired elucidations immediately hand. The author had in mind th use of his book in schools an study clubs. That it will be eminent service to others al should be beyond all doubt.

Father Cox depends upon F ther Lagrange in more ways tha one. He follows the "harmony" the Gospels prepared by the f mous Dominican; his view th the ministry of Christ laste something over two years; his ou line of the sequence of event and in general his chronology. N a few of the interpretations a also adopted from the sam source. With this there can be r quarrel. There are solid reaso for each of these departments the subject; and we may suppo that Cox went farther in his i vestigations whenever there w any uncertainty.

For the text he has adopted th version of Msgr. Knox. There ma be a special reason for this. F ther Cox, whose name bears a obvious assonance with that Ronald Knox, sent notice of h ordination in Rome to the Mo signor. In return he received th Latin poem used in this book lieu of a dedication. A friendsh sprang up between the two, ev denced by Ronald Knox dedica

ing one of his books to Ronald Cox. Father Cox may have had other reasons for choosing this text of the Gospels, he does not offer them. We might, perhaps, have preferred to read a sounder version; but no one will be led far astray by that of Msgr. Knox. He does, with the permission, and sometimes with the cooperation of Knox, modify this version to some extent. It is not intended to be disparaging when we say that he might have gone much farther with his modifications.

To many of the interpretations, and to much of the chronology, exception might be taken. These, however, do not substantially affect the excellence of the commentary, and none of the questions are of primary importance. In any case, Father Cox will be able to produce good arguments and probably also good authority for his views. His commentary, coextensive with the text, becomes really a life of Christ. It could be compared, allowance being made for difference in method, with the life of Christ by Ricciotti, who himself tries to adhere as closely as possible to the sacred text.

A system of dating the sequence of events is made into headings throughout the commentary. If there is anything uncertain in the Gospel material it is exactly this sort of thing. Father Cox adheres to it as probable; though he regards it, in itself, as of minor importance. Hypothetical as it may be, we must admit that it adds to the concreteness of the story; and if the story is comprehended, and the person of Christ better appreciated, the hypothesis serves a good purpose.

Because of his prospective audience, Cox naturally avoids discussion of more recent critical opinions, such as abound in the direction of textual or historical criticism. Perhaps it might have added to the value of the work if he had taken some of this into consideration. We think of this only because some of this opinion is at times rather surprising, is worthy of adoption, and is, in a sense, owing to the reader. From this point of view, Father Cox's commentary can be regarded as quite conservative. No harm can be done by this. The question is whether or not more good might have been accomplished by a more modern approach.

These remarks might be looked upon as reservations. They are, but they are not of such moment as to depreciate in any way either the high motive of the author or the unquestionable value of his book. If it were to be used by study clubs, or especially in our Catholic High Schools for the course on the life of Our Lord, it certainly would prove an invaluable approach to that subject. It might also do something else: teach our people that after all the Gospels were intended for them, that they can be read with interest and intelligence, that they help us to know Christ better.—W. L. N.

My First Seventy Years
by Sister Madeleva

Macmillan Co., New York
pp. 172, 1959, $3.50

OF all the memoirs written by nuns these last years we here-

by predict that the present psychograph will be the most read and relished. In no time it will be a best sailor in the sea of serene success. The author admits that this chronicle of her three score and ten years is not the story "of a nun on her prie dieu; it does not move in an atmosphere of pink and blue devotion and is quite free from devout aspirations." But implicit as they are, here they are just the same. As Elizabeth Barrett said of Robert her husband: "We have here from Browning some pomegranates which, if cut down from the middle, show a heart within, blood-tinctured of a veined humanity"—and Christianity is the word that I add.

I am perhaps prejudiced in favor of the present little book because in reading it it seemed to me I was perusing anew the *Adventures and Confessions* of my dearest dead friend William Lyon Phelps. He was only seven years older than I when he returned to God—as a member of our Church. We have here the same style, same literary charm, same bold humility as our "Fascinating Billy" had when speaking or writing on anything as you like it. Sister Madeleva also seems endowed with the magical manner of the distinguished Alice Brown, and the simplicity, splendid not simplicistic, of Elizabeth Jordan, whose *Three Cheers* so gently resembles *My First 70 Years.*

Mainly, Sister Madeleva is a poet, a poet to a T as Poe used to say of himself. And as Francis Thompson often reminded us: "It takes a poet to write good prose." All great poets are masters of prose. The only exception is Lord Tennyson, who never discarded his singing robes, and never forgot he was the Poet Laureate: At times however he used prose prose.

Years ago in Albany I met a man who had been his Lordship's gardener. Straightway I begged him to quote a few words he had heard with his ears from the lips of Tennyson. "Well," he said, "he seldom spoke to me." "Please give me a sample of his speech," I replied. "Well, I recollect that one day as we were going to a picnic he looked at me and said: "Don't forget to bring the ale and ham."

But to return to *My First 70 Years.* George N. Shuster has stated this of its author: "I doubt that one could find another example of a religious woman whose participation in cultural affairs in the world at large has been either as extensive or creative." A praise this is and perhaps not. George the eminent President of Hunter College is sometimes sarcastic.—J. M. Lelen, Ph.D., Glenmary.

◆ ◆ ◆

Puritan Veneration of Relics

Middlebury, Vt. —(UP)— A splinter of 100-year-old Vermont pine taken from the tower of Old Chapel at Middlebury College has been mailed to each of the 7,947 alumni and alumnae of the school. The pieces of wood were attached to letters urging contributions to the alumni fund.

Correspondence

Keeping The Church Records

THERE is an obligation on those with the "Cura animarum" to keep the Church Records complete and accurate. Did you ever have to apologize or make excuses for inability to supply a record because a predecessor did a poor job of keeping the books? Because you could not read his handwriting, because the records were faded or smeary? Probably most pastors have experienced this embarrassment at one time or another.

This correspondence has to do with a simple system used by the writer to assure COMPLETENESS of the records, without resorting to questions AFTER the Sacraments have been administered and the dead buried. The idea is to get ALL the information requested by each parish record book, without depending on fills at some later date. Not infrequently that later date never comes, and some records have information missing.

This completeness is assured by mimeographing application forms that ask for the information exactly as each record book in each requires. For example, our baptismal record asks for eight facts. The baptismal record being such an important record, we thought it better to add a few more questions to the form we would make, similarly as one well-known printer has them on his "Sacristy Record of Baptism." The additional questions can be asked at the priest's discretion. They are given so as not to be forgotten, in case they should be asked. Hence our baptismal questionnaire took on the following format:

Draft For Baptismal Record For Transcription Into Record

X Full name .....
Address .....
Telephone No. .....
X Date of birth .....
X Place of birth .....
X Father's name .....
C or non-C? Underscore
X Mother's maiden name .....
C or non-C? Underscore
Were parents married by priest?
Was child or adult privately baptized? Baptized in any religion?
X Date of baptism .....
X Sponsors .....
X Priest .....
Remarks .....

X-marked questions require answers for Record Book.

We have these application forms or questionnaires at the Rectory and at the Baptistry. John Doe calls at the Rectory to arrange for the baptism of his child. The data for the Record can be obtained before he leaves. Or, John Doe can be given the questionnaire and told to fill it out completely and bring it along, or have the sponsors bring it when they come for the baptism. If it be forgotten, the data can be obtained immediately before the baptism.

The application forms for all the other Church Records are similarly mimeographed, asking for the exact information that each Record calls for. Double spacing is used to allow enough

room for the answers in longhand.

If it is time for Confirmation, for example, get all the information for the Record when the Confirmation Class convenes, in the case of adults, following the mimeographed questionnaire for each applicant. Then you have all the information for the Record Book. When the transcriptions into the Record have been made the forms are discarded.

Certainly, there is nothing unusual about this idea, yet it is very practical and makes it easy to have in the Record Book every bit of information that each of the Record Books has a space for.

We have been using the system for years and find it both a time and trouble saver. It is just about the commonest of common sense.

Now, if only we could find a sure fire system of improving hand writings, so, for example, there would never be a doubt whether the letter is a or o, u or n, etc. etc., we should be more than pleased to pass the idea on. Of course, there is no law against PRINTING names in the Records. Most application forms for this that, and most everything, ask that names and addresses be PRINTED. And it makes good sense. Our handwriting may be perfectly legible to ourselves, but unfortunately, it is not always so for the other persons who must read it.

Rev. Joseph Terstegge

St. Mary's Church

Washington, Indiana

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Correspondence

American Trappists in South America

OUR Lady of the Angels Trappist Monastery is the first Cistercian monastery in South America. It was established as a foundation from Spencer Abbey, Mass. in Argentina in the diocese of Azul, some 200 miles south of Buenos Aires in the Tandil Hills.

The property, given by an Argentina land owner, is both fertile and beautiful, with good climate. They have been promised another grant of equal size on adjoining land.

The Trappists will have to build part of a regular monastery before they can take over and live their monastic life. In order to begin construction, St. Joseph's Abbey at Spencer has sent down fifteen of their picked fathers and brothers who have just completed building the monastery in Colorado. They will do all the construction work themselves, and when the buildings are completed they will send down some forty men to take up their monastic life. This it is hoped will take place in about three years.

Since the arrival of a small advance guard of Trappists a few months ago there has been a great deal of interest in Argentina shown in the project: and already Spencer has accepted two Argentine vocations; one to a choir religious, and one to the life of a lay brother. During the construction period these two and any others from South America that follow will re

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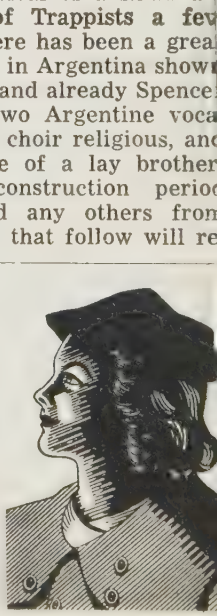

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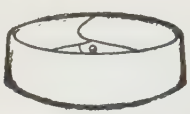

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Correspondence

ceive their formative training in the Spencer Abbey.

The first part of the monastic quadrangle that the monks are trying to build now will cost approximately $85,000; although they expect to raise some part of this in Argentina, they are counting upon the generous help of friends of the Trappists in the U. S. in order to obtain the necessary materials, etc. for the monastic buildings.

Sincerely,
Amicus
New York

Psychiatric Self-Help

IT might interest some of your readers to know that there is a system of psychiatric self-help for nervous persons and former mental patients. It is contained in the book *Mental Health Through Will-Training* by Abraham A. Low. Priced at $5.15, it can be purchased at Recovery, Inc., 116 S. Michigan Ave., Chicago 3.

Sincerely,
Amadeus Burke, O.F.M.
St. Francis Friary
Brookline, Mass.

Watch for the Approbation

MAY I suggest to your readers that, with regard to appeals from priests in foreign countries, they look for the name and address of the priest's bishop? In the Philippine Islands, where I served as a chaplain, there was at times a loose use of the word "Catholic." We had to be very careful as regards baptisms, marriages, letters of free status, etc. to distinguish between "Roman

Catholic" and "National Catholic." One one occasion, despite considerable inquiry on my part, I was fooled. For instance, the letter on page 175 of your own February issue could be from the postmaster in a priestless barrio or from an Aglipayan "Father."

Edward J. McDonald, C.S.P.
Portland, Oregon

The Lost Sheep and Separated Brethren

WHAT about the priest who refuses to leave the rectory to instruct anyone? How can a farmer, after a hard day's work, bring his wife (with their children) to a rectory which is 25 miles away? Did not God Jesus tell us of the shepherd who left the ninety-nine to bring back into the fold the lost sheep?

Also, how can the priest who drinks (and even one alcoholic beer or whiskey is disclosed by the breath) make a good impression on Baptists, Methodists, and the sects who require abstinence from drinking and smoking as a prerequisite for membership? As Saint Paul says, if I should scandalize the weak I will not do so lest I cause my brother to fall away — and, in the case of the non-Catholic — to keep away from the One And Only Church of God Jesus.

To receive our eternal reward, we must be good soldiers of God Jesus!

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Correspondence

Help A Seminarian!

CONSIDERATE Catholics throughout the world are concerned at the shortage of vocations in Latin America. Here is a chance to do something about it. During the past year the Major Seminarians at St. Augustine's Seminary, Bay St. Louis, Mississippi have been corresponding with various young men in Central America who are interested in the priesthood. Sixteen of them express a desire to become priests; of these six are qualified and desire to enter the seminary already next September. The only thing hindering them is the expense. Each candidate is poor and needs from $200 to $300 for travel and initial seminary expenses. Those willing to help this noble cause may send their contrib tions to Claver Mission Club, S Augustine's Seminary, Bay S Louis, Mississippi.

There is probably no better m terial way a priest can show h gratitude for his vocation than b helping others on the road to t priesthood.

Sincerely in Christ
S.V.D.

Wicking Company

THIS is in answer to a reque that appeared in Currente Cal mo (page 190 of the March issue

Over ten years ago I used to bu wicking from the company liste below. I do not know why at th time the said company disco tinued sending me the material asked for. But in case the reade

Delayed Vocations

WHO?.....Men of high school education or its equivalent

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Is a Summer Campaign Wise?

WHO SHOULD PLAN SUMMER CAMPAIGNS?—Generally, parishes in vacation areas, where the population increases in summer, will find this the most advantageous season for any fund raising effort. Smaller communities also will find summer campaigns highly successful.

WHO SHOULD NOT PLAN SUMMER PROGRAMS?—In many cases, large city parishes will find substantial numbers of their people either out of town for weekends or on vacation during the summer season. Unless their need is acute, they may find it profitable to delay their programs until fall.

WHAT ABOUT SUMMER RATES? — Many firms offer substantially reduced fees during the summer season, making a summer campaign even more attractive to those parishes which can benefit from it. The Charles J. Francis Company invites your inquiry regarding our special rates for the period from June through August.

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Correspondence

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Very sincerely your
Chas. J. Bedard, S.V
St. Theresa Church
Methuen, Mass.

The Church In India

INDIA became an independe country in 1947 and ever sinc has made considerable progress i all spheres. Being a country o about 400,000,000 people the pr gress is necessarily slow but has been steady and continuou But what about the Catholi Church in India after independ ence?

The Indian Republic in its Co stitution granted freedom of pra tice and propaganda for all r ligions. Although Hinduism is th religion followed by more tha 80 per cent of the people, it i not the official religion. Eve though the new Indian Constitu tion seems to guarantee religiou freedom, it does not allow foreig missionaries to come in fo spreading religion in that vas continent.

The Catholic Church counts i that vast region only 1 per cen of the people, so it is obviou that the native clergy are no at all sufficient either to tak care of the missionary work o the Church or to train priests t stand by their side and help.

There are approximately 2,50 foreign missionaries in India to day but, obviously, each passin year takes its toll by death an retirement. It is therefore th

gravest problem the Church is facing in India today.

Providentially, native vocations seem to have increased in recent years, but they are still not in proportion to the needs of the Church. Special mission-trained workers are required to replace the foreign missionaries who are disappearing. Further, with the vanishing of these great pioneers, the economic condition of the Church in India will be indeed precarious. It was through these foreign missionaries that much help for the missions entered that needy country.

God watches His Church and we can be sure that if men do what they can, God will provide for their needs. Along with the efforts that are being made by the Bishops of India, the Missionary Society of St. Francis Xavier of Pilar, Goa seems to be a providential solution. This is a completely native Missionary Society established in Goa, the Shrine of St. Francis Xavier, who is in a special way the patron of the missions in India.

This young native Mission Society is now training Indian students for mission work among their own brethren. It is very consoling to learn that a large number of students apply to this seminary every year. There are now over 200 native seminarians under training.

If this seminary receives sufficient support from the Catholics of the world (they cannot expect much from their own Cath-

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olics), within a few years scores of native missionaries of India will be ready. They fulfill the words of the great Pope Leo XIII who had written some years ago these almost prophetic words, "Your sons, O India, will be the ministers of your salvation."

Contributions and inquiries may be directed to

(Rev.) Protasio Soares
37-33 80th Street
Jackson Heights
New York

Lay Deacons

"LAY Deacons for the Home Missions?" which appeared in the March issue, was the most significant article to appear in the Catholic press this year. Lay deacons in the active ministry could revolutionize the Church in America. And it would be a return to a practice of the early Church which used lay deacons. The fact that they are married would, as the author noted, give an example of exemplary Christian marriage.

The author explained the source from which these men would be drawn and how their training would be financed. But he did not consider what could be one of the biggest sources of married lay deacons. That source is the thousands of young Americans who leave our major seminaries after finding that their vocation is not to the priesthood.

These young men, who have had years of clerical training, usually marry. Many of them would like to continue in the service of the church in the capacity of married lay deacons. Many, as lay deacons, could teach in Catholic schools and hand much of the pastor's detailed an time-consuming work, such as in structing converts, making house to-house visitations (which few priests find time to do), visiting the sick on a regular basis, repre senting the Church at civic fun tions, and publishing the parish bulletin. All of this would be in addition to the spiritual ministra tions which their orders permit

In his article, Mr. Landrega pointed out with what success lay deacons could serve in predomi inately non-Catholic areas. But what of our industrial, urban areas? What of the Archdioces of New York where thousands o Puerto Ricans are being lost by default? Lay deacons could bring the word of God into their very homes the way that no Catholic social worker (small in numbe as they are) could.

In the same issue of THE PRIEST an editorial on vocations and par ents notes that there are only 380,000 Catholic Negroes in total U. S. Negro population of 14,000,000. That number of Cath olic Negroes could be tripled by dedicated Negro lay deacons and the grace of God in ten years or less. By all means, we MUST stress the lay apostolate (and why no from the pulpit in addition to the press?), but many of these lay apostles could be lay deacons the Church permitting.

Let us not forget that the pro portion of Catholics in the en tire world is about 17% of it total population. Communism con trols one billion people in 1 countries and this since 1917 whereas the Church (with Divine Truth) over 1900 years after the

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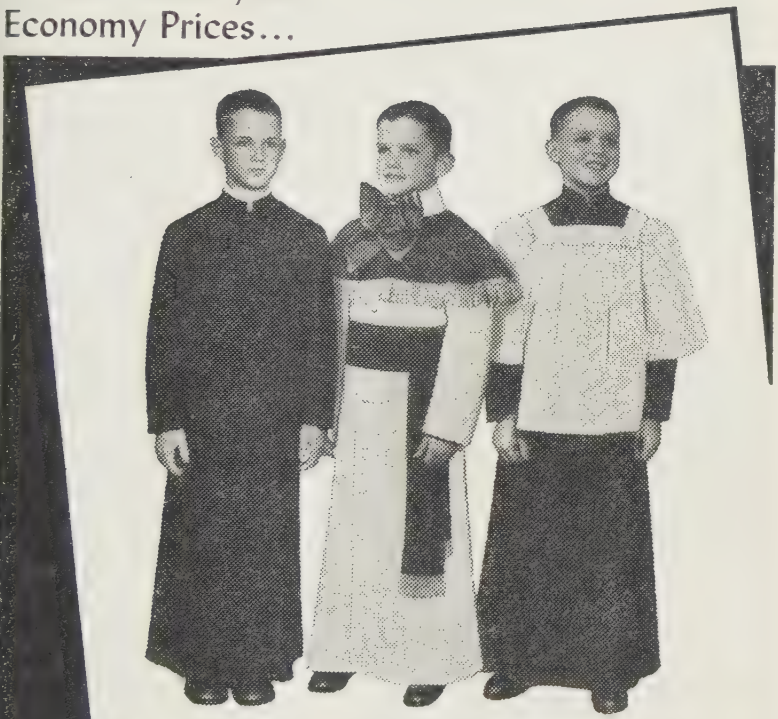

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Heavy-duty buttonhead snaps are a feature of these cassocks. They are quicker, and longer lasting than other closures. Buttons, if desired.

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crucifixion, has only 480 million faithful. The billion under Communism are there through force, while the 480 million under the cross are there through cooperation with grace.

If men are given a choice, they will choose the truth. But they cannot even make a choice unless they are given a chance to hear the truth and weigh it with error. To bring this message to them we need men with orders, men with a mandate from Christ: lay deacons who could preach, teach, baptize, marry, and distribute Holy Communion to the Faithful.

It's time for bold, new action. Let's stop talking theory and, under the Vicar of Christ, put into practice what is necessary to win the world for Christ. Pope John XXIII has already set precedents that have attracted the world's attention. Now is the time for all good men to come to the aid of the Church.

Most sincerely,
William G. Poole
The St. Paul Seminary
St. Paul, Minnesota

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The Breviary—A Help

DISAGREEING with the P. E. in the March issue, I wouldn't admit that the breviary is a "sore spot." Education goes along with prayer. No one would want to be rid of the knowledge that a bishop is a martyr and shed his blood. I doubt that an easy straightaway ensures more devotion. The mold of prayer is a source of reverence.

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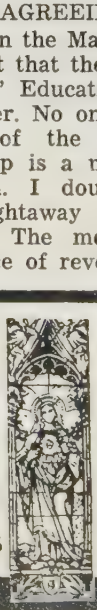

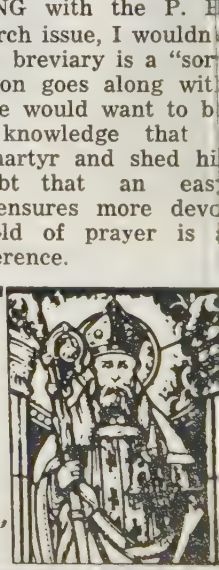

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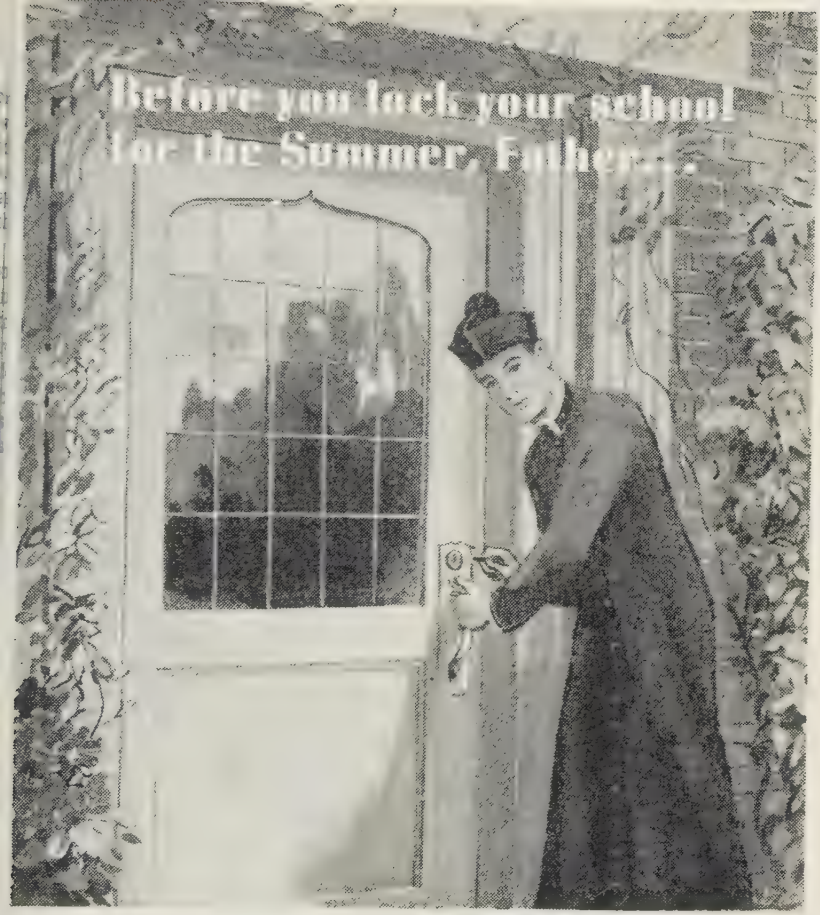

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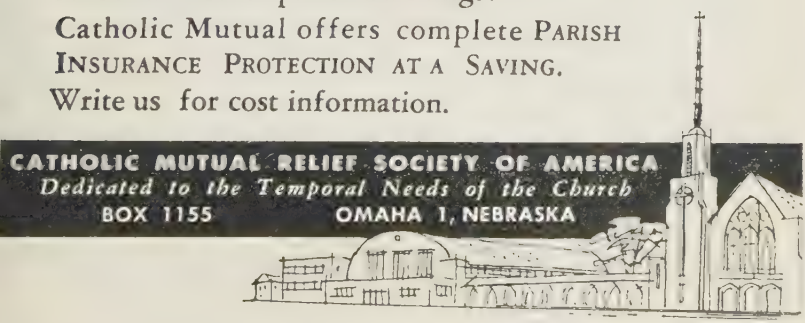


I believe that nearly all those who read all the Office in the morning, or all at night, could just as well read half in the morning and half at night, in unison with the spirit of it. "Getting it out of the way" wouldn't be present in any form.

Everybody enjoys a simplex. But in any language it remains a task. No language could make it an always pleasant duty. Ease is not the highest mark of Christian devotion. There will always be a little iron in the best of it. We are given a task that is a prayer and a life at subdeaconship.

I am with those who wish for more of the vernacular, but not for breaking the grand old form molded in tradition. That is why my proposal has been to read the Office one-half of the week in English and one-half of the week in Latin, thus preservng the riches of tradition and giving us facility in the English use of Scripture and sacred writings.

Rhode Islander

Our April Issue

THAT was a wonderful article in the April issue of your esteemed magazine THE PRIEST entitled "Toward A More Efficient Clergy." Added to the list of jobs that are a shameful waste of priestly talent could be many others such as opening and recording collection envelopes, and similar secretarial work that any high-school girl could do. Let's hope something is done about this waste.

Wonderful, too, was the article "... And the Priest Passed By."

Keep the magazine the fine o it is by more articles like thes

Fraternally in Christ,
P. T.
Pennsylvania

Japanese Seminary Asks For Books

INSTITUTIONS with a long hi tory have libraries cramme with books. Our major semina has been in existence only 1 years, and until now our chi aim has been to build decen quarters for our 70 students. B the time has now come to giv them books to read, especially i English, which is now taught i all Japanese public schools, fro junior high on up.

Any librarian would know tha three weeks of an ordinary labo er's salary is hardly a suitabl budget for the library of a majo seminary. But that is all we hav to go on. As for the rest, we rel on Divine Providence urging som benefactor to send either book or money to help us fill ou empty shelves. Any Catholic boo in English about theology, philo sophy, Sacred Scripture, cano law, liturgy, spirituality, or his tory will be more than welcome

This will be a great help t our youth, because scientific wri ings in Japanese on the eccles astical sciences can be numbere on two or three pages of the ca endar. And so, to stay abreast o the Church's movement, the Jap nese priest must read foreig books besides the usual Lati textbooks. Will you please hel us fill in this gap?

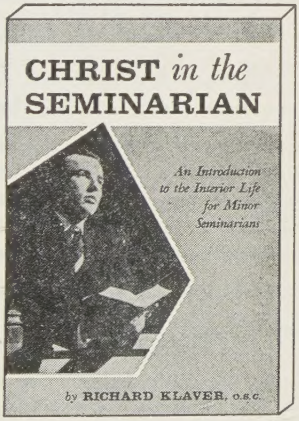
It is better to send by ordinar

An ideal remembrance
from you to the Seminarian

Christ in the Seminarian

A new OSV book by Father Richard Klaver, the Spiritual Director of Our Lady of the Lake Seminary. Father Klaver's many years of experience and sincere interest in helping seminarians to reach spiritual maturity have produced a book which will greatly help all young men preparing for the priesthood.

CHRIST IN THE SEMINARIAN is a book our seminarians will enjoy reading and will find helpful throughout their seminary training. Bishop Pursley recommends this book highly in his Introduction. Surely, this informative and inspiring book will be a most appreciated remembrance.



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A. Laplante, S.S., Rector
St. Sulpice Major Semina
1900 Shinshoen, Katae
Fukuoka, Japan

Currente Calamo

Continued from page 462

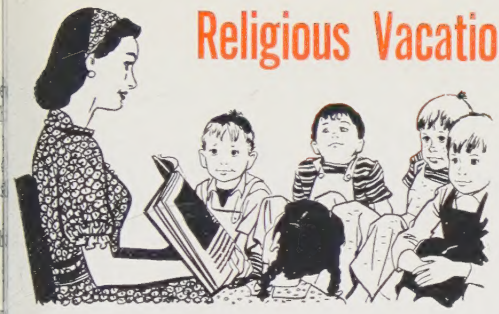
Young people, he declared, fe the urge to do something diffe ent from older practices, som thing which reflects their ow personality.

He warned, however, that the must guard against exaggeration and must avoid the danger o abandoning the great fundame tal and classical lines of the li urgy of the Church as establishe in the missal, the breviary an other liturgical books.

The Pope, who celebrated Mas in the Vatican for 200 seminar ans of the Latin American an Brazilian colleges, told them tha it is the duty of the priest t assimilate and feel the liturgy

He said that many Catholic today, especially in the big cities attend Mass in a superficial way They are physically present, h declared, but very few know th sublime mystery which is pe formed for them on the altar.

Therefore, he said, it is th duty of the priest to assure th liturgical movement a triumphan conquest by making the peopl participate in the Mass and othe ceremonies of the altar.



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